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THE ESSENTIALS OF GREEK SYNTAX

AN OUTLINE OF THE ORDINARY PROSE CON-
STRUCTIONS, TOGETHER WITH EXER-
CISES IN COMPOSITION BASED
ON XENOPHON, LYSIAS, AND
PLATO'S APOLOGY

BY

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GINN AND COMPANY

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PREFACE

This book, like the "Essentials of Latin Syntax," seeks to present in a very clear and concise way the fundamental principles of grammar, and to show their relation to each other. As it is intended for students who have already studied Greek grammar, the briefest and most compact statement of each construction has seemed sufficient; but in every case the point is illustrated by one simple English example with its Greek equivalent, and references are given to four grammars.

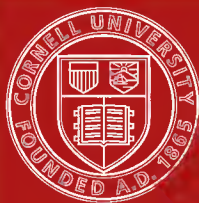
That the book may be suitable for use in schools and for college freshmen as well, there are two sets of exercises, one drawn from Xenophon's *Anabasis* and the other from Lysias and Plato's *Apology*. Each exercise is based on some definite portion of the text, but at the same time illustrates related principles of syntax already explained in the first part of this book.

While following in general Goodwin's "Greek Grammar" in the matter of terminology, I have at times employed a radically different method of presentation; so, in dealing with the uses of the moods, I have adapted to suit my needs the excellent treatment of the verb in West's "Latin Grammar."

For helpful advice and criticism I am indebted to Dean Andrew F. West and Professors D. R. Stuart and F. L. Hutson, of the Classical Department of Princeton University.

CHARLES C. MIEROW

CLASSICAL SEMINARY
PRINCETON, NEW JERSEY



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¹ Note that each letter (A, B, etc.) comprises a full set of fifteen exercises, so that there are in all enough exercises for four terms.

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THE ESSENTIALS OF GREEK SYNTAX

ABBREVIATIONS

- G. — Goodwin's Greek Grammar
- H. — Hadley's Greek Grammar, revised by Allen
- B. — Babbitt's Greek Grammar
- Gl. — Goodell's School Grammar of Attic Greek

PART FIRST

THE USES OF NOUNS

THE VOCATIVE CASE

G. 1044; H. 709; B. 327; Gl. 59

1	Direct address ¹ (with or without ὦ)	"Gentlemen of the jury" ὦ ἄνδρες δικασταί
---	--	--

THE NOMINATIVE CASE

G. 1043-1045; H. 706-708; B. 325-326; Gl. 503-504

2	Subject of a finite verb	G. 1043 H. 706 <i>a</i> B. 325 Gl. 503	The Greeks made answer οἱ Ἕλληνες ἀπεκρίναντο
3	Predicate nominative ²	G. 907 H. 706 <i>b</i> B. 326 Gl. 502	He is considered happy νομίζεται εὐδαίμων
4	Appositive	G. 911 H. 623 B. 317 Gl. 502	Xenophon, an Athenian Ξενοφῶν Ἀθηναῖος

¹ The nominative with the article is sometimes used, apparently instead of the vocative, in direct address: ἡ Πρόκνη ἔκβαινε, "come out, Procne."

² A predicate nominative follows the copula εἰμι and the so-called *copulative* verbs meaning *to be, become, appear; be named, chosen, made, thought, or regarded*.

THE GENITIVE CASE

G. 1083-1156; H. 727-761; B. 347-372; Gl. 505-518

I. THE GENITIVE PROPER¹

5	Subjective	G. 1085, 2 H. 729 <i>b</i> B. 349 Gl. 506	Good will of the citizens εὐνοια τῶν πολιτῶν
6	Possessive	G. 1085, 1 H. 729 <i>a</i> B. 348 Gl. 506	The army of Cyrus ἡ Κύρου στρατιὰ
7	Material	G. 1085, 4 H. 729 <i>f</i> B. 352 Gl. 506	A spring of water κρήνη ὕδατος
8	Measure	G. 1085, 5 H. 729 <i>d</i> B. 352 Gl. 506	A river two plethra in width ποταμὸς εὖρος δύο πλέθρων
9	Price or value	G. 1133-1135 H. 746 B. 353 Gl. 513	For how much does he teach? πόσων διδάσκει;

¹ Note that the genitive may be either attributive or predicate; that is, it may limit a noun (as in the examples above) or may be used in the predicate after verbs meaning *to be* or *to become*; e.g.

The books were Plato's
αἱ βιβλοὶ ἦσαν Πλάτωνος

[See G. 1084-1096; H. 729-732; B. 348, 1 etc.; Gl. 508]

10	Objective With nouns of action and feeling used also	G. 1085, 3 H. 729 <i>c</i> B. 350 Gl. 506	Punishment of ene- mies <i>τίμωρίᾳ ἐχθρῶν</i>
11	With adjectives kin- dred to verbs that take an object and	G. 1139-1146 H. 753-754 B. 351 Gl. 516	Understanding the es- sence of citizenship <i>τῆς πολιτικῆς ἀρετῆς ἐπιστήμων</i>
12	With adverbs ¹ de- rived from such adjectives	G. 1147 H. 756 Gl. 518	I am acquainted with him <i>ἐμπείρως αὐτοῦ ἔχω</i>
13	Partitive With nouns ² also	G. 1085, 7; 1088 H. 729 <i>e</i> B. 355 Gl. 506	A man of the peltasts <i>τῶν πελταστῶν ἀνὴρ</i>
14	With verbs whose action affects the object <i>only in part</i> ; especially those meaning to share, take hold of, touch, claim, aim at, hit, at- tain, miss, make trial of, begin, and exer- cise authority over	G. 1097-1098, 1099-1101, 1109-1111 H. 736-737, 738-739, 740, 741 B. 356 Gl. 510	Women took part in the festival <i>γυναῖκες μετείχον τῆς ἑορτῆς</i> He attained honor <i>τίμης ἔτυχεν</i> His brother ruled them <i>ὁ ἀδελφὸς ἥρξεν αὐτῶν</i>

¹ Many adverbs (especially those denoting place) are used with the genitive almost like prepositions; e.g. *ἐξω τῶν πυλῶν*, "outside the gates"; *ἐγγὺς τοῦ ποταμοῦ*, "near the river."

² So also with pronouns, adjectives (especially superlatives), and participles with the article.

	so too		
15	With verbs denoting perception or an action of the senses, such as to taste, smell, hear, perceive, comprehend, remember, forget, desire, care for, spare, neglect, wonder at, admire, despise	G. 1102-1108 H. 742 B. 356 Gl. 510 <i>e</i> , and 511	He became aware of the tumult τοῦ θορύβου ᾗσθητο
	also		
16	With verbs of plenty and want	G. 1112-1116 H. 743 B. 356 Gl. 512	We have no lack of barbarians οὐκ ἀπορούμεν βαρβάρων
	and		
17	Denoting time <i>within which</i> anything happens	G. 1136 H. 759 B. 359 Gl. 515	Within ten days δέκα ἡμερῶν

II. THE ABLATIVE GENITIVE

18	Separation especially	G. 1117-1119 H. 747-748 B. 362	The hill was being left bare of horsemen
19	With verbs meaning to remove, restrain, release, cease, fail, differ, give up	Gl. 509 <i>a</i>	ἐψιλοῦτο ὁ λόφος τῶν ἱππέων

20	Source, origin, or cause used also	G. 1085, 6 H. 729 <i>a</i> , Rem. B. 366 Gl. 506 <i>b</i>	An indictment for impiety γραφὴ ἀσεβείας
21	After verbs that ex- press admiration, wonder, affection, hatred, pity, anger, envy, or revenge and	G. 1126 H. 744 B. 366 Gl. 509 <i>c</i>	I punished him for the deceit αὐτὸν τῆς ἐξαπάτης ἐτιμώρησα
22	With verbs of judicial action ¹ [accusative of the person, genitive of the crime]	G. 1121-1125 H. 745 B. 367 Gl. 514	I am prosecuting for slander διώκω κακηγορίᾱς
23	Comparison (when ἢ ² "than" is omitted) also	G. 1153-1156 H. 643, 755 B. 363 Gl. 517	Braver than the rest κρείττονες τῶν ἄλλων
24	After verbs meaning to surpass or to be inferior	G. 1120 H. 749 B. 364 Gl. 509 <i>b</i>	They are proving supe- rior to their opponents περιγίγνονται τῶν ἀντι- στασιωτῶν

¹ This includes verbs meaning to *accuse, prosecute, convict, acquit, and condemn*. But note that compounds of *κατά* (notably *κατηγορῶ*) take the *genitive* of the person, and may have in addition an object accusative denoting the crime or punishment; e.g.

He accused himself
αὐτοῦ κατηγορήσας

They condemned him to death
θάνατον κατέγνωσαν αὐτοῦ

² When ἢ is used after a comparative, the objects compared are in the same case.

25	Agent after a passive verb (with ὑπό) ¹	G. 1234 H. 818 <i>a</i> B. 372	I was wronged by him ὑπ' αὐτοῦ ἡδικήθην
26	Genitive absolute ²	G. 1152 H. 970-972 B. 369 Gl. 589-590	If the gods grant it he will conquer θεῶν διδόντων νικήσει

THE DATIVE CASE

G. 1157-1198 ; H. 762-783 ; B. 373-395 ; Gl. 519-527

I. THE DATIVE PROPER

1. THE INDIRECT OBJECT

27	With transitives	G. 1158 H. 763-764, 1 B. 375 Gl. 520	He gives the letter to a faithful man τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρί
28	With some intransitives meaning to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort, and their opposites; also those expressing friendliness, hostility, envy, anger, threats, blame, abuse, or reproach	G. 1159-1160 H. 764, 2 B. 376 Gl. 520 <i>a</i>	For they trusted him ἐπίστευον γὰρ αὐτῷ They envy other men φθονοῦσιν ἄλλοις

¹ But see § 33. — For other prepositions used in connection with the genitive case, see §§ 64-68, 74-83. ² For the accusative absolute, see § 57.

29	After many verbs compounded with <i>ἐν</i> , <i>σύν</i> , or <i>ἐπί</i> , and some compounded with <i>πρός</i> , <i>παρά</i> , <i>περί</i> , and <i>ὑπό</i>	G. 1179-1180 H. 775 B. 394	We are plotting against you <i>ἡμεῖς σοι ἐπιβουλεύομεν</i>
30	With the impersonals <i>δεῖ</i> , <i>μέτεστι</i> , <i>μέλει</i> , <i>μεταμέλει</i> , and <i>προσῆκει</i> , together with a genitive of the thing ¹	G. 1161-1162 H. 712 <i>b</i> Gl. 520 <i>b</i>	I have need of money <i>δεῖ μοι ἀργυρίου</i>

2. DATIVE OF INTEREST (denoting the person interested)

31	Advantage or disadvantage (<i>dativus commodi et incommodi</i>)	G. 1165-1170 H. 767 B. 378 Gl. 523	An army was being collected for him <i>στράτευμα αὐτῷ συνελέγετο</i>
32	Dative of the possessor with <i>εἰμί</i> and <i>γίγνομαι</i> ²	G. 1173 H. 768 B. 379 Gl. 524 <i>a</i>	There Cyrus had a palace <i>ἐνταῦθα Κῦρος βασιλεῖα ἦν</i>
33	Dative of agent with the perfect and pluperfect passive and verbals	G. 1186-1188 H. 769 B. 380 Gl. 524 <i>b</i>	Everything has been done by us <i>πάνθ' ἡμῖν πεποιήται</i> I must not do this <i>ἐμοὶ τοῦτο οὐ ποιητέον</i>

¹ *ἔξεστι* "it is possible" takes the dative alone. Note that *δεῖ*, like *χρή*, takes the *accusative* when an infinitive follows:

τί δεῖ αὐτὸν ἐρωτᾶν;

Why is it necessary for him to ask?

² Also with *ὑπάρχω*, or any other verbs denoting existence.

34	Dative of reference or relation	G. 1172 H. 771 B. 382 Gl. 523 <i>a</i>	On the right <i>as you go out</i> ἐν δεξιᾷ τοῖς ἐξιούσι
35	Ethical dative (of personal pronouns only)	G. 1171 H. 770 B. 381	What would you have me learn? τί σοι μαθήσομαι;

II. THE INSTRUMENTAL DATIVE

36	Means or instrument often with χράσθαι "to use"	G. 1181 H. 776 B. 387 Gl. 526 <i>a</i>	A bridge made of seven boats γάφῦρα ἐπτά ἐξευγμένη πλοίοις
37		G. 1183 H. 777 B. 387 N.	They used the arrows ἐχρῶντο τοῖς οἰστοῖς
38	Manner ¹	G. 1181 H. 776, 779 B. 389 Gl. 526 <i>b</i>	They began to go on a run ἤρξαντο δρόμῳ θεῖν
39	Degree of difference ²	G. 1184-1185 H. 781 B. 388 Gl. 526 <i>c</i>	She arrived five days sooner προτέρᾳ πέντε ἡμέραις ἀφ' ἑκεῖ

¹ Here belong the following words and phrases:

λόγῳ in word

τῷ ὄντι in reality

βίᾳ by force

ἔργῳ in deed

τῇ ἀληθείᾳ in truth

ταύτῃ thus

² Note especially the phrase ὅσῳ . . . τοσούτῳ "the . . . the"; e.g.

The more slowly he came, the greater the army that was collected for the king
ὅσῳ σχολαίτερον ἦλθε, τοσούτῳ πλέον συνηγέρθη βασιλεὶ στρατεύμα

40	Specification or respect ¹	G. 1182 H. 780 B. 390 Gl. 527 <i>b</i>	Harsh in voice τῇ φωνῇ τραχύς
41	Cause especially	G. 1181 H. 776, 778	We were perishing from cold
42	With many verbs of feeling, as ἥδομαι, χαίρω, ἄχθομαι, ἀγανακτέω, χαλεπαίνω, αἰσχύνομαι	B. 391 Gl. 526 <i>a</i>	ῥῑγεί ἀπωλλύμεθα I feel grieved at the present state of affairs χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν
43	Accompaniment ² or association, with verbs, adjectives, adverbs, and nouns of likeness or un- likeness, agreement or disagreement, ³ union or approach	G. 1189–1191 H. 772–774 B. 392 Gl. 525 G. 1175–1178 H. 773	They came with an army in full force παμπληθεὶ στόλῳ ἦλθον A march like a flight πορείᾳ ὁμοίᾳ φυγῇ He associates with evil men κακοῖς ὁμιλεῖ

¹ For the accusative of specification, see § 53.

² The dative of accompaniment is used principally with regard to military forces.

³ Here belong μάχομαι, πολεμέω, and other verbs meaning *to fight*, or *contend*; they take the simple dative to express *against*, the dative with σύν to express *on the side of*, *with the aid of*; e.g. πολεμήσων Τισσαφέρνει σύν τοῖς φυγάσι, "intending to fight on the side of the exiles against Tissaphernes."

III. THE LOCATIVE DATIVE

44	Dative of place ¹ (usually with ἐν)	G. 1196-1198 H. 783 B. 384 Gl. 527 <i>a</i>	They had garrisons in the cities φυλακὰς ἐν ταῖς πόλεσιν εἶχον The battle at Marathon ἡ Μαραθῶνι μάχῃ
45	Dative of time (chiefly confined to nouns denoting day, night, month, year, and names of festivals)	G. 1192-1195 H. 782 B. 385 Gl. 527 <i>c</i>	On the following day a messenger came τῇ ὑστεραίᾳ ἦκεν ἄγγελος

THE ACCUSATIVE CASE

G. 1046-1082; H. 710-726; B. 328-346; Gl. 529-541

I. THE PRIMARY OBJECT

1. EXTERNAL OBJECT

46	Denoting that directly affected by the action of the verb ² (Direct object)	G. 1047-1050 H. 711-713 B. 329-330 Gl. 530	Cyrus killed a Persian Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην
47	Denoting the thing produced (Acc. of effect)	G. 1055 H. 714	They made a bridge γέφυραν ἐποίησαν

¹ In prose, the dative of place without a preposition is chiefly confined to the names of Attic demes.² Many verbs intransitive in English are followed by a direct object in Greek. So, for example, ὀμνῆναι "to swear by," λυθᾶναι "to escape the notice of," εὖ λέγειν "to speak well of," αἰσχύνεσθαι "to feel shame before."

2. INTERNAL OBJECT

48	Cognate accusative ¹ which may be 1) A noun of kindred formation with the verb or 2) A noun of kindred meaning or 3) A neuter adjective or pronoun	G. 1051-1057 H. 715-717 B. 331-334 Gl. 536	I have fought the same fight τὴν αὐτὴν μάχην μεμάχημαι He is giving hearsay evidence μαρτυρεῖ ἀκοήν He kept asking this (question) τοῦτ' ἥρώτᾳ
----	---	---	---

II. TWO ACCUSATIVES

49	Transitive verbs with cognate accusative and ordinary object ² especially with	G. 1076 H. 725 B. 340 Gl. 536 c	Meletus brought this indictment against me Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην
50	Verbs meaning to do anything to, to say anything of, a person ³	G. 1073-1075 H. 725 a B. 340 Gl. 536 c	This I did to him ταῦτα τοῦτον ἐποίησα

¹ Almost any verb, transitive or intransitive, may be followed by a cognate accusative.

² Note that in the passive construction the cognate accusative is retained, while the direct object becomes the subject of the main verb.

³ Instead of the cognate accusative these verbs sometimes have εὖ or καλῶς "well," or κακῶς "ill"; e.g. εὖ αὐτοὺς λέγειν, "to praise them"; αὐτοὺς κακῶς ποιεῖν, "to do them harm." Note that intransitive *active* forms are used as passives for such expressions:

Act. {	εὖ ποιεῖν to benefit	Pass. {	εὖ πάσχειν
	εὖ λέγειν to praise		εὖ ἀκούειν

In like manner ἀποθνήσκειν serves as passive for ἀποκτείνειν, and φεύγειν for διώκειν.

51	With verbs meaning to ask, demand, teach, remind, clothe, unclothe, conceal, deprive, take away	G. 1069-1072 H. 724 B. 340 Gl. 535	They ask you for pay αἰτοῦσιν ὑμᾶς μισθόν
52	Predicate accusative with verbs meaning to name, choose, ap- point, make, think, regard ¹	G. 1077-1082 H. 726 B. 341 Gl. 534	He made Cyrus satrap Κῦρον σατράπην ἐποίησε

III. SPECIAL OR IDIOMATIC USES

53	Specification ("limit- ing" or "synecdoch- ical" accusative)	G. 1058-1059 H. 718 B. 337 Gl. 537	Mighty in battle δεινὸς μάχην
54	Adverbial accusative	G. 1060-1061 H. 719 B. 336 Gl. 540	Thus τοῦτον τὸν τρόπον In other respects τᾶλλα In the quickest way τὴν ταχίστην For the rest τὸ λοιπόν

¹ The predicate accusative becomes predicate nominative in the passive construction, and the direct object becomes subject; e.g. τὸν τόπον Ἀρμενίαν καλοῦσι τὴν πρὸς ἑσπέραν, "they call the locality Western Armenia"; ὁ τόπος Ἀρμενία καλεῖται ἢ πρὸς ἑσπέραν, "the locality is called Western Armenia."

55	Extent of space and duration of time	G. 1062-1064 H. 720-721 B. 338 Gl. 538	Thence he marched two stages, ten parasangs ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρατάγγας δέκα
56	Accusative in oaths with <i>νή</i> and <i>μά</i>	G. 1066-1068 H. 723 B. 344 Gl. 532	Yes, by Zeus <i>νή τὸν Δία</i> No, by Zeus <i>μὰ τὸν Δία</i>
57	Accusative absolute ¹ (of participles)	G. 1569 H. 973 B. 343 Gl. 591	Since it is possible to go by night <i>ἔξδν μὲν νυκτὸς ἵέναι</i>
58	Subject of the infinitive	G. 895, 1 H. 939 B. 342 Gl. 570 <i>d</i>	It will be necessary for you to swear <i>ὑμᾶς δὲ δεήσει ὁμόσαι</i>

¹ Instead of the genitive absolute (see § 26) the accusative is used if the verb is impersonal (and occasionally when it is personal).

THE USES OF PRONOUNS

PRONOUNS THAT DISTINGUISH PERSON

G. 985-1041; H. 677-705; B. 459-492; Gl. 557-561

59	PERSONAL	REFLEXIVE	POSSESSIVE	DEMONSTRATIVE ¹
	G. 985-992	993-997	998-1003	1004-1010
	H. 677-682	683-688	689-694	695-698
	B. 466-468	469-473	476-479	480-482
	Gl. 557-561	557-561	557-561	557-561
1	ἐγώ ἡμεῖς	ἐμαυτοῦ -ῆς ἡμῶν αὐτῶν	ἐμός -ῆ -όν ἡμέτερος -ᾱ -ον	ὁδε
2	σύ ὑμεῖς	σεαυτοῦ -ῆς ὑμῶν αὐτῶν	σός σή σόν ὑμέτερος -ᾱ -ον	οὗτος
3	[αὐτός] (except in nominative)	ἐαυτοῦ -ῆς -οῦ ἐαυτῶν or σφῶν αὐτῶν	Genitive of αὐτός in the predicate position	ἐκεῖνος

THE INTENSIVE PRONOUN αὐτός

G. 989; H. 680; B. 475; Gl. 199

60	Adjective in attributive position	"same"	The same man ὁ αὐτὸς ἀνὴρ
	In predicate position	"self"	The man himself ὁ ἀνὴρ αὐτός
	Personal pronoun (oblique cases only)	"him"	I struck him αὐτὸν ἔπαισα

¹ Of course these demonstratives do not *invariably* correspond to the first, second, and third persons, but they are often so used:

Here am I	ὁδε πάρειμι
You there! what are you about?	οὗτος, τί ποιεῖς;
Those ships	αἱ νῆες ἐκεῖναί

REFLEXIVES

61	Direct reflexive, refers to subject of clause in which it stands	I give you myself as a slave δίδωμί σοι ἑμαυτὸν δοῦλον He ordered that each should marshal his own men ἐκέλευσε συντάξαι ἕκαστον τοὺς ἑαυτοῦ
62	Indirect reflexive, ¹ in a subordinate clause, refers back to subject of the main verb	Clearchus desired the whole army to be devoted to him ἐβούλετο δὲ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην

TABLE OF CORRELATIVES

63	INTERROGATIVE	INDEFINITE	DEMONSTRATIVE	RELATIVE
	πόσος how great?	ποσός of some size	(τόσος) } so τοσόςδε } great τοσοῦτος }	ὅσος } as great ὁπόσος } as
	ποιός of what sort?	ποιός of some sort	(τοῖος) } of this τοιόςδε } sort τοιοῦτος }	οἷος } of such ὁποιός } sort as
	πηλίκος how old?		(τηλίκος) } so τηλικόςδε } old τηλικοῦτος }	ἡλίκος } as old ὁπηλίκος } as
	πότερος which? (of two)	(πότερος) one (of two)	ἕτερος the one ² (of two)	ὁπότερος which-ever (of the two)

¹ The personal pronoun of the third person (οὗ, οἷ, etc.) is regularly used in Attic prose as an indirect reflexive.

² Or "the other."

THE USES OF PREPOSITIONS

G. 1199-1227; H. 784-808; B. 398-418; Gl. 597-599

I. WITH GENITIVE ONLY

64	ἀντί instead of	G. 1204 H. 793 B. 402	He will reign in his place βασιλεύσει ἀντ' ἐκείνου
65	ἀπό from	G. 1205 H. 794 B. 403	From this time ἀπό τούτου τοῦ χρόνου
66	ἐξ (ἐκ) out of	G. 1209 H. 798 B. 407	Out of the country ἐκ τῆς χώρᾱς
67	πρό before	G. 1215 H. 804 B. 413	In front of the phalanx πρὸ τῆς φάλαγγος

IMPROPER PREPOSITIONS WITH THE GENITIVE

68	ἄνευ without ἄχρι until μέχρι as far as μεταξύ between ἔνεκα ¹ on account of πλὴν except	G. 1220 H. 758 B. 418 Gl. 599	Without the consent of Cyrus ἄνευ τῆς Κῦρου γνώμης On this account τούτου ἔνεκα Except slaves πλὴν ἀνδραπόδων
----	--	--	---

¹ Postpositive. Plato uses ἔκατι also.

These so-called improper prepositions are adverbs regularly found in connection with certain cases (usually the genitive). They are never used in composition, whereas the other prepositions (also adverbs originally) are frequently used to form compound verbs.

II. WITH DATIVE ONLY

69	ἐν in	G. 1208 H. 797 B. 406	In the cities ἐν ταῖς πόλεσι
70	σύν with (chiefly poetic, though used by Xenophon)	G. 1217 H. 806 B. 415	With a shout σὺν κραυγῇ

III. WITH ACCUSATIVE ONLY

71	ἀνά up	G. 1203 H. 792 B. 401	Up the river ἀνά τὸν ποταμόν
72	εἰς (ἐς) into	G. 1207 H. 796 B. 405	They came into Cilicia εἰς Κιλικίαν ἦλθον
73	Improper preposition ὥς ¹ to	G. 1220, 8 H. 722 a B. 418	To the King ὥς βασιλεῖα

¹ With a *personal* object only.

IV. WITH GENITIVE AND ACCUSATIVE

74	διὰ G. through A. on account of	G. 1206 H. 795 B. 404	Through Syria διὰ τῆς Συρίας For this reason διὰ τοῦτο
75	κατά G. down A. according to	G. 1211 H. 800 B. 409	Down a steep hill κατά πρᾶνοῦς γηλόφου According to law κατά τοὺς νόμους
76	μετά G. with A. after	G. 1212 H. 801 B. 410	With the others μετὰ τῶν ἄλλων After this μετὰ ταῦτα
77	ὑπέρ G. in behalf of A. beyond	G. 1218 H. 807 B. 416	In behalf of Greece ὑπέρ τῆς Ἑλλάδος Beyond the Hellespont ὑπέρ Ἑλλησποντον

V. WITH GENITIVE, DATIVE, AND ACCUSATIVE

78	ἄμφι (rare with genitive) G. (concerning) D. about A. near, about	G. 1202 H. 791 B. 400	To be busied about the pro- visions ἄμφι τὰ ἐπιτήδεια εἶναι
79	ἐπὶ G. on D. upon, near A. against, to	G. 1210 H. 799 B. 408	On horseback ἐφ' ἵππου By the sea ἐπὶ τῇ θαλάττῃ Against the King ἐπὶ βασιλείᾳ

80	παρά G. from beside D. beside A. to a place near¹	G. 1213 H. 802 B. 411	From the King παρά βασιλέως Those with him οἱ παρ' ἐαυτῶ He led them to Chirisophus αὐτοὺς ἤγε παρά τὸν Χειρίσοφον
81	περί G. concerning D. around A. about	G. 1214 H. 803 B. 412	Concerning the olive tree περὶ τοῦ σηκοῦ Bracelets about their wrists ψέλια περὶ ταῖς χερσίν The noblest of those about him οἱ ἄριστοι τῶν περὶ αὐτόν
82	πρός G. on the side of D. beside A. toward, to	G. 1216 H. 805 B. 414	On the side toward the river πρὸς τοῦ ποταμοῦ In addition to this πρὸς τούτοις Toward morning πρὸς ἡμέραν
83	ὑπό G. by D. under A. to a position under	G. 1219 H. 808 B. 417	He was ruled by others ὑπ' ἄλλων ἤρχετο At the foot of the acropolis ὑπὸ τῇ ἀκροπόλει They went off under the trees ἀπῆλθον ὑπὸ τὰ δένδρα

¹ Note also the expression **παρὰ τοὺς νόμους**, "contrary to law."

THE USES OF THE MOODS

PRINCIPAL CLAUSES

84	I. Actual Fact	Indicative	There he remained ἐνταῦθ' ἔμεινεν
85	II. Willed Fact	Imperative or Subjunctive	So be it ἔστω Let us wait ἀναμένωμεν
86	III. Desired Fact	Optative or Indicative	May the gods grant it! θεοὶ δοῖεν Would he were near! εἰθ' ἦν πλησίον
87	IV. Possible Fact	Potential Optative and Indicative with ἄν	Now I shouldn't wonder οὐκ ἄν οὖν θαυμάζοιμι He would have gone ἦλθεν ἄν

I. ACTUAL FACT

INDICATIVE

G. 1317; H. 865; B. 562; Gl. 452

88	As an assertion	I see the man τὸν ἄνδρα ὁρῶ
89	As a question	Do you think your brother will fight with you? οἶει γὰρ σοὶ μαχεῖσθαι τὸν ἀδελφόν;

Observe that the indicative occurs also in subordinate clauses; e.g.

90	Actual Fact as a supposition	If he broke the truce εἰ ἔλῃε τὰς σπονδὰς
----	---------------------------------	--

II. WILLED FACT

COMMANDS, EXHORTATIONS, AND PROHIBITIONS

G. 1342-1354; H. 866-867, 873-875; B. 582-585; Gl. 472-475, 484-485

91	1	Commands	Imperative	Know well εἶ ἴστε Let them rejoice χαίρόντων
92	2	Exhortations	Subjunctive 1st plural (neg. μή)	Let us not march μὴ πορευώμεθα
93	3	Prohibitions (in second or third person)	Present Imperative (habitual) Aorist Subjunctive (simple)	Then think not μὴ οὖν οἶου Don't do that μὴ ποιήσης ταῦτα
94	4	Cautious Assertions	Subjunctive with μή or μή οὐ	This may not be hard μὴ οὐ τοῦτ' ἢ χαλεπὸν
95	5	Colloquial Commands	Future Indicative ¹ with ὅπως or ὅπως μή	Be men worthy of freedom ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας

¹ σκόπει or σκοπεῖτε was probably understood originally. See § 120.

6. οὐ μή with Subjunctive and Future Indicative

G. 1360-1361; H. 1032; B. 569, 2; Gl. 489

An emphatic future expression used to denote a strong denial or even a prohibition.

96	With subjunctive	The king will no longer be able to catch us οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν
97	With future indicative	I will never follow you οὐ σοι μὴ ἔσομαι ποτε

III. DESIRED FACT

WISHES

G. 1507-1515; H. 870-871; B. 586-589; Gl. 470 a, 476-478

98	Future wish	Optative	O that you may become our friend εἴθε φίλος ἡμῖν γένοιτο
99	Present unfulfilled	Imperfect indicative	Would that I had so much power εἰ γὰρ τοσαύτην δύναμιν εἶχον
100	Past unfulfilled	Aorist indicative	If only this had not happened εἰ γὰρ μὴ ἐγένετο τοῦτο

101 εἴθε (εἰ γάρ) "would that" may be omitted in a wish referring to future time. All negative wishes take μή.

102 ὥφελον (aor. indic. of ὀφείλω "owe") with the infinitive may be used to express an unattainable wish: ὥφελε Κῦρος ζῆν, "would Cyrus were living!"

IV. POSSIBLE FACT

POTENTIAL OPTATIVE OR INDICATIVE

G. 1327-1341; H. 858-859, 872; B. 563-567; Gl. 461 c, 467 c, 479-483

The negative is οὐ

103	Action possible, conceivable, or dependent on circumstances		
	In the future	Optative with ἄν	There one may learn ἐνθα καταμάθοι ἄν τις
104	In the past often denoting	Imperfect indicative with ἄν	Sooner than one would have thought θᾶπτον ἢ ὥς τις ἄν ᾔετο
105	What might have been	Aorist indicative with ἄν	They could have done no harm οὐδέν ἄν κακὸν ἐποίησαν

SUBORDINATE CLAUSES

I. WITH REGARD TO THEIR *USE* (as parts of speech)

106	1	Noun (substantive clause) As subject: How the battle was fought has been shown in the preceding narrative ὡς ἡ μάχη ἐγένετο ἐν τῷ πρόσθεν λόγῳ δεδήλωται As object: He begged that he might not die ἰκέτευεν ὅπως μὴ ἀποθάνῃ As appositive: In this he does wrong, that he hinders us from getting supplies τοῦτ' ἀδικεῖ ὅτι ἡμᾶς πορρίζεσθαι τὰ ἐπιτήδεια κωλύει
107	2	Adjective (attributive clause) The province of which he had made him satrap ἡ ἀρχὴ ἧς αὐτὸν σατράπην ἐποίησε
108	3	Adverb (adverbial clause) Although he was afraid, he went εἰ καὶ ἐφοβείτο, ἔβαινε

II. WITH REGARD TO THEIR *FORM*(shown by the *introducing word*)

109	1	Conjunctive I shall teach you, that you may know ὅπως δὲ εἰδῆτε, ὑμᾶς διδάξω
110	2	Relative I am he whom you seek αὐτός εἰμι ὃν ζητεῖς
111	3	Interrogative I know by what route they have gone οἶδα γὰρ ὅπῃ οἰχονται

III. WITH REGARD TO THEIR *FUNCTION*¹ (or meaning)

112	TENDENCY	1	Purpose	They asked for boats that they might sail away ἤτησαν πλοῖα ὡς ἀποπλέειν
113		2	Result	They made a great noise, so that the enemy heard κραυγὴν πολλὴν ἐποιοῦν, ὥστε οἱ πολέμοι ἤκουσαν
114	CIRCUMSTANCES	3	Time	It seemed necessary to advance before the army was collected ἔδοκει πορευτέον εἶναι πρὶν συλλεγῆναι τὸ στράτευμα
115		4	Cause	Since no one fought him, he wheeled about ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο, ἐπέκαμπεν
116		5	Condition	If he can, he will rule in his place εἰὰν δύνηται, βασιλεύσει αὐτ' ἐκείνῳ

In the pages that follow, subordinate clauses will be considered in the order indicated in tables II and III (conjunctive, §§ 119–158; relative, §§ 159–163; interrogative, §§ 164–170).

Note that both conjunctive and relative clauses may fall into the five main categories of purpose, result, time, cause, and condition, outlined in §§ 112–116. A corresponding table for relative clauses classified with regard to their function will be found in §§ 159–163. Relative conditional sentences are considered in §§ 139, 150–157, in connection with the general subject of conditional sentences.

¹ This list, though not exhaustive, exhibits the most common functions.

THE TENSES

G. 1249-1298 ; H. 821-856 ; B. 517-551 ; Gl. 246, 475

117

Primary or Principal tenses	Secondary or Historical tenses
Present Future Perfect Future perfect	Imperfect Aorist Pluperfect

118 In all moods but the indicative the time idea is lost sight of, so that the present tense denotes merely *continued action* and the perfect denotes *completed action*, while the aorist is used where simple *occurrence* is indicated, with no particular thought of either continuance or completion of the action.

But for the use of the tenses in indirect discourse see below, § 171.

CONJUNCTIONAL CLAUSES

1. PURPOSE

*Final and Object Clauses*G. 1362-1380; H. 880-888; B. 590-594; Gl. 636, 638 *a, c, d*, 640, 642

(a) Pure Final Clauses. Purpose

119

ἵνα, ὥς, ὅπως, "that,"
 "in order that,"
 with subjunctive
 after *primary* and
 optative after *sec-*
ondary tenses ¹

Negative μή

Primary

It seems best to me to burn the wagons,
 that the cattle may not direct our
 campaign

δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἵνα μὴ
 τὰ ξεύγη ἡμῶν στρατηγῇ

Secondary

He carried on an earnest conversation
 with them, that he might make it
 clear whom he held in honor

ἐσπουδαιολογεῖτο ὥς δηλοῖη οὖς τιμᾷ

(b) Clauses with Verbs of Effort

120

ὅπως or ὅπως μή with future in-
 dicative after both primary
 and secondary tenses, with
 verbs meaning to strive for,
 care for, effect ²

He took thought that he might
 never be in the power of his
 brother again

βουλεύεται ὅπως μήποτε ἔτι ἔσται
 ἐπὶ τῷ ἀδελφῷ

¹ Final clauses also allow the double construction of indirect discourse: instead of the optative after past tenses the original mood and tense may be used.

² The future optative may be used after a secondary tense.

(c) Clauses with Verbs of Fearing

121	After verbs denoting fear, caution, or danger: μή "that," "lest," μή οὐ "that not," with subjunctive after <i>primary</i> , optative after <i>secondary</i> tenses ¹	He feared that he would be surrounded on both sides ἐφοβείτο μή κυκλωθείη ἐκατέρωθεν
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2. RESULT

Consecutive Clauses

G. 1449-1460; H. 927; B. 595-597; Gl. 639

122	ὥστε "so that," with indicative (neg. οὐ) Actual result	So that the King did not perceive the plot against him ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ ᾔσθάνετο
123	ὥστε "so that," with infinitive (neg. μή) Result which the main verb <i>tends</i> to produce	He dismissed them, treating them so that they should be more friendly to him οὕτω διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι

124 ὥστε may be used with any verbal form that can stand in an independent sentence:

ὥστε ἐξαίφνης ἂν ἐπιέσσιτε

So that you might make a sudden attack
(potential optative)

¹ A fear concerning the past or present is in the indicative:

φοβούμεθα μή ἀμφοτέρων ἡμαρτήκαμεν

We are afraid that we have failed of both

3. TIME

Relative and Temporal Sentences

ὅτε, ὁπότε, ἐπεί, ἐπειδή, ἥνικα, ὀπηνίκα

G., see Index; H. 1055; B., see Index; Gl. 627-630

125	ἐπεί, ἐπειδή, ¹ "when," "after." Time of temporal clause <i>earlier</i> than that of the principal clause. Usually indicative	When Darius was sick ἐπεὶ δὲ ἡσθένει Δαρείος
126	ἐπεὶ (ὥς, ὅτε) τάχιστα "as soon as," with indicative [distinguish from the use of ὥς τάχιστα in the meaning "as soon as pos- sible," where it is adverbial]	As soon as they had dined ἐπεὶ δὲ ἐδείπνησαν τάχιστα
127	ὅτε "while," "when," ὁπότε "whenever." Time the same as that of the principal clause. Indicative, subjunctive, or optative [with subjunctive the particles become ὅταν and ὁπόταν]	When he was retreating from Greece ὅτε ἐκ τῆς Ἑλλάδος ἀπεχώρει Whenever we do not fur- nish a market ὁπόταν μὴ ἀγορὰν παρέχωμεν [Future more vivid condi- tion; see §§ 144, 152]
128	ἥνικα, ὀπηνίκα, "at which time," "when" (more precise than ὅτε), with indicative, subjunc- tive, or optative	When it was evening the enemy appeared ἥνικα δ' ἦν δεῖλη, οἱ πολέμιοι ἐπιφαίνονται

¹ If used with the subjunctive, these conjunctions unite with the particle *ἄν* to form ἐπᾶν and ἐπειδᾶν. See § 230 and note.

- 129 Note that these temporal clauses may have conditional force, corresponding to the various forms of conditions (see §§ 138, 142-149) and taking the same moods as the conditional sentences to which they correspond. Compare also the relative conditional sentences in §§ 150-157.

ἕως, ἔστε, ἄχρι, μέχρι

G. 1463-1474; H. 920-924; B. 618-627; Gl. 631, 643-644

130	"While," "as long as" Indicative	G. 1463 H. 920 B. 618 Gl. 631	As long as we are staying here ἕως μένομεν αὐτοῦ While the Lacedæmonians were at war with the Athenians ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους
131	"Until" Definite (past) time Aorist indicative	G. 1464 H. 922 Gl. 631	Clearchus strove earnestly until he had brought it to pass Κλέαρχος ἰσχυρῶς κατέειπεν ἔστε διεπράξατο
132	"Until" Indefinite (future) time Subjunctive with ἄν after <i>primary</i> tenses and Optative after <i>secondary</i> tenses	G. 1465 H. 921 B. 626 Gl. 631	Wait until he is at leisure περιμένετε ἄχρι ἂν σχολάσῃ They thought it best to advance until they should meet Cyrus ἔδοξεν αὐτοῖς προῖεναι ἕως Κύρου συμμίξειαν

πρίν

133	"Before" (main verb affirmative) Infinitive	G. 1469-1474 H. 924 B. 627 Gl. 568	They crossed before the others answered διέβησαν πρίν τοὺς ἄλλους ἀποκρίνασθαι
134	"Until" (main verb negative) Definite time Indicative	G. 1469-1474 H. 924 B. 627 Gl. 644 <i>a</i>	He would not go until his wife persuaded him οὐκ ἔλκειν ἤθελε πρίν ἡ γυνὴ αὐτὸν ἔπεισε
135	"Until" (main verb negative) Indefinite time Subjunctive with ἄν after <i>primary</i> tenses and Optative after <i>secondary</i> tenses	G. 1469-1474 H. 924 B. 627 Gl. 644 <i>b</i> and <i>c</i>	It is not right for me to go hence until I am punished οὐ χρή με ἐνθένδε ἀπελθεῖν πρίν ἂν δῶ δίκην He promised not to cease until he should restore them to their home ὑπέσχετο μὴ πρόσθεν παύσασθαι πρίν αὐτοὺς καταγάγοι οἴκαδε

4. CAUSE

G. 1505-1506 ; H. 925-926 ; B. 598 ; Gl. 622 b, 627, 629, 633 d

The negative is οὐ

136	ὅτι (διότι) "because"; ἐπεὶ, ἐπειδὴ, ὅτε, "when," "since"; ὥς "as," "since"; ὁπότε "since" Indicative ¹	We marshal ourselves against you because you also advance upon our land ὑμῖν ἀντιταττόμεθα ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε As Tissaphernes intends to destroy the bridge ὥς διανοεῖται τὴν γέφυραν λῦσαι Τισσαφέρνης Our present situation is hard, since we are deprived of such generals χαλεπὰ μὲν τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα
137	After words of surprise, joy, sorrow, anger, or wonder, cause may be introduced by εἰ, like a supposition Indicative	I am surprised that anybody thinks this ravine is more dangerous than the rest θαυμάζω δ' ἔγωγε καὶ τὸ νάπος τοῦτο εἰ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν ἄλλων

¹ After a secondary tense, the optative may be used to imply that the cause is given on the authority of some one other than the writer; e.g.

ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμπει οὔτε αὐτὸς φαίνεται

They wondered that Cyrus neither sent any one else nor appeared himself

5. CONDITION

Table of Conditional Sentences

G. 1381-1424; H. 889-919; B. 599-616; Gl. 645-656

138

KIND OF CONDITION		PROTASIS (condition)	APODOSIS (conclusion)
1	Particular { Present Past	εἰ with pres. indic. εἰ with past indic.	any form any form
2	Future { More vivid Less vivid	εἰάν with subj. εἰ with opt.	any future form opt. with ἄν
3	General { Present Past	εἰάν with subj. εἰ with opt.	pres. indic. ¹ impf. indic.
4	Contrary { Present to fact Past	εἰ with impf. indic. εἰ with aor. indic.	impf. indic. with ἄν aor. indic. with ἄν

139 In conditional relative sentences,

- 1) The antecedent clause corresponds to the apodosis of an ordinary condition.
- 2) The conditional relative has ἄν if the protasis of the corresponding condition would have the subjunctive.

140 A general condition differs in form from a particular condition only in present and past time. Note that here the construction in a general condition is a combination of the protasis construction of a future condition with the apodosis construction usually found in a particular condition.

141 The regular negative of the protasis is μή, of the apodosis οὐ. The expression εἰ δὲ μή ("but if not") is often translated "otherwise."

¹ Or equivalent.

Examples of Conditional Sentences

G. 1390-1412 ; H. 892-900 ; B. 602-611 ; Gl. 647-651

142	1	Present particular	If he is doing this, it is well εἰ πράττει τοῦτο, καλῶς ἔχει	G. 1390-1392 H. 893 B. 602 Gl. 647
143		Past particular	If he did this, it was well εἰ ἔπραξε τοῦτο, καλῶς ἔσχεν	
144	2	Future more vivid	If he does this, it will be well εἰάν πράξῃ ¹ τοῦτο, καλῶς ἔξει	G. 1403-1412 H. 898-900 B. 603-605 Gl. 650-651
145		Future less vivid	If he should do this, it would be well εἰ πράξειε ² τοῦτο, καλῶς ἂν ἔχοι	
146	3	Present general	If any one (ever) does this, it is well εἰάν τις πράττῃ τοῦτο, καλῶς ἔχει	G. 1393-1396 H. 894 B. 608-610 Gl. 650-651
147		Past general	If any one (ever) did this, it was well εἰ τις πράττοι τοῦτο, καλῶς εἶχεν	
148	4	Present contrary to fact	If he were doing this, it would be well εἰ ἔπραττε τοῦτο, καλῶς ἂν εἶχεν	G. 1397-1402 H. 895-897 B. 606-607 Gl. 649
149		Past contrary to fact	If he had done this, it would have been well εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν	

¹ Or πράττη² Or πράττοι

Examples of Conditional Relative Sentences

G. 1428-1441; H. 912-919; B. 620-625; Gl. 612-621

150	1	Present particular	And to whomsoever this seems good, let him raise his hand καὶ ὅτῳ δοκεῖ ταῦτ', ἀνατεινάτω τὴν χεῖρα
151		Past particular	They raised a cenotaph for such of them as they did not find οὓς δὲ μὴ εὕρισκον, κενotáφιον αὐτοῖς ἐποίησαν
152	2	Future more vivid	And with you I will suffer whatever is necessary καὶ σὺν ὑμῖν ὃ τι ἂν δέῃ πείσομαι
153		Future less vivid	For I should hesitate to embark in boats which he should give us ἐγὼ γὰρ ὀκνοῖην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη
154	3	Present general	But the man is a valuable friend to whomsoever he is a friend ὁ δ' ἄνθρωπος πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ
155		Past general	I always gave him whatever he wanted ὃ τι βούλοιο ἐδίδουν
156	4	Present contrary to fact	What we did not understand we should not be trying to do οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα
157		Past contrary to fact	What had not happened I would not have told ὃ τι μὴ ἐγένετο οὐκ ἂν εἶπον

Proviso (a special form of Condition)G. 1460 ; H. 999 *a* ; B. 596 ; Gl. 567

158	ἐφ' ᾧ or ἐφ' ᾧτε "provided that," "on condition that," with the infinitive or occasionally the future indicative	He said he wished to make a treaty to the effect that he should not harm the Greeks and they should not burn the houses εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καλεῖν τὰς οἰκίας
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RELATIVE CLAUSES

159	TENDENCY	1	Purpose	G. 1442 H. 911 B. 591 Gl. 619	Ask for a guide to conduct you ἡγεμόνα αἰτεῖτε ὅστις ὑμᾶς ἀπάξει
160		2	Result	G. 1445 H. 910 B. 597 Gl. 619	Who is so mad he does not wish to be your friend? τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι;
161	CIRCUMSTANCES	3	Time	G. 1425 H. 920-924 B. 618 Gl. 631	He was called a friend until he betrayed Olynthus μέχρι τούτου φίλος ὠνομάζετο ἕως προὔδωκεν Ὀλυνθον
162		4	Cause	G. 1461-1462 H. 910 B. 619 N. Gl. 619	You do a remarkable thing in that you give us nothing θαυμαστὸν ποιεῖς ὃς ἡμῖν οὐδὲν δίδως
163		5	Condition	G. 1428-1441 H. 912-919 B. 620-625 Gl. 612-621	I will give him whatever he may wish ὃ τι ἂν βούληται δώσω

INTERROGATIVE CLAUSES

G. 1600-1606; H. 1010-1017; B. 570-581; Gl. 668

INTRODUCED BY AN INTERROGATIVE WORD,¹ OR BY

164	ἄρα or ἤ, the sign of a question (Latin -ne)	Does he play the demagogue? ἤ δημαγωγεῖ ὁ ἀνὴρ;
165	ἄρα οὐ, οὐ, or οὐκοῦν, if answer "yes" is expected (Latin nōne)	Would he not make every effort? ἀρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι;
166	ἄρα μή, μή, or μὴν, if answer "no" is expected (Latin num)	You don't want to run away, do you? μὴν βούλεσθε φεύγειν;
167	ἄλλο τι ἢ or ἄλλο τι "Is it any- thing else than?" ²	Is n't he honored? ἄλλο τι ἢ τιμᾶται;

168

DOUBLE QUESTIONS

"whether" { $\begin{cases} \text{πότερον (πότερα)} \\ \text{εἰ} \\ \text{εἴτε} \end{cases}$ "or" { $\begin{cases} \text{ἢ} \\ \text{ἥ} \\ \text{εἴτε} \end{cases}$

πότερον . . . ἢ "whether . . . or" Direct double question	Do you let him rule or do you appoint another? πότερον ἐξῆς ἐκείνον ἀρχειν ἢ ἄλλον καθίστης;
εἴτε . . . εἴτε "whether . . . or" Indirect double question	Consider whether it seems best to cross the ridge to-day or to-morrow βουλεύετε εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερ- βάλλειν τὸ ὄρος

¹ This may be an interrogative pronoun, a pronominal adjective or adverb, or, in indirect questions, the relative *ὅστις*.

² Where a decidedly affirmative reply is expected.

169 RHETORICAL QUESTION ("Deliberative Subjunctive")

G. 1358-1359; H. 866, 3; B. 577; Gl. 471

The negative is μή

Doubt	Whither shall I turn ? ποῖ τράπωμαι;
Disbelief	What harm can it do me ? τί γὰρ πάθω;
Disdain	How can any one obey you ? πῶς τίς σοι πείθεται;

170

INDIRECT QUESTIONS

G. 1479; H. 930, 932; B. 581; Gl. 661

Indirect questions follow the same principles as indirect quotations with ὅτι or ὥς: that is, after a secondary tense their verbs *may* be changed from the indicative or subjunctive to the optative of the same tense, or they may be retained in the original form. See § 174.

He asked ἤρετο	what the confusion was τίς δ' { θόρυβός ἐστιν { θόρυβος εἶη
They deliberated ἐβουλευόντο	what they should say to this τί φαῖνεν ¹ πρὸς ταῦτα

¹ Direct form: τί φῶμεν; "What are we to say?" (Deliberative Subjunctive).

INDIRECT DISCOURSE

G. 1475-1504; H. 928-937; B. 668-678; Gl. 657-664

GENERAL PRINCIPLES

- | | |
|-----|---|
| 171 | The <i>tense</i> of the original statement is not changed ¹ |
| 172 | The particle <i>ἄν</i> is always retained, except when a dependent subjunctive with <i>ἄν</i> is changed to the optative ² |
| 173 | The same negative (<i>οὐ</i> or <i>μή</i>) that was used in the direct discourse is retained |

RULES FOR INDIRECT DISCOURSE

- | | | |
|-----|---|--|
| 174 | <p>After a <i>primary</i> tense, an indicative (without <i>ἄν</i>) in indirect quotations after <i>ῥτι</i> and <i>ὥς</i>, and in indirect questions, retains both its mood and its tense</p> <p>After a <i>secondary</i> tense, it is either changed to the same tense of the optative or retained in the original mood and tense</p> | <p>He reports that they are fleeing
ἀπαγγέλλει ὅτι φεύγου-
σιν</p> <p>The word went round that Cyrus was pursuing them
διήλθε λόγος ὅτι
διώκει } αὐτοὺς Κῦρος
διώκοι }</p> |
|-----|---|--|

¹ When the infinitive or participle is used in indirect discourse, the present tense represents an original present or imperfect, the perfect tense an original perfect or pluperfect. In like manner an original imperfect may be represented in indirect discourse by a present optative; but, since wherever the optative is used in indirect discourse it is permissible to retain the original mood, it is commoner to leave imperfects in the indicative for fear of ambiguity.

² In the latter case *ἐάν* becomes *εἰ*, *ἔταν* becomes *εἴτε*, etc.

175	After a <i>primary</i> tense, an interrogative subjunctive, when indirectly quoted, retains both its mood and its tense After a <i>secondary</i> tense, it is either changed to the same tense of the optative or retained	They asked whether they should give up the city ἐπῆρνοντο εἰ { παραδοῖεν παραδῶσι τὴν πόλιν (Direct form : παραδῶμεν τὴν πόλιν; Shall we give up the city ?)
176	After both primary and secondary tenses, an indicative or optative with ἄν in indirect quotations with ὅτι or ὥς, and in indirect questions, retains both its mood and its tense (with ἄν)	I say that this would have happened λέγω ὥς ταῦτα ἂν ἐγένετο
177	Of the three common verbs meaning "to say," φημί regularly takes the infinitive¹ εἶπον takes a clause with ὅτι or ὥς λέγω allows either, but in the active voice generally takes ὅτι or ὥς	He said that he was writing ἔφη γράφειν εἶπεν ὅτι { γράφει γράφει ἔλεξεν ὅτι { γράφει γράφει
178	With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of a finite mood. If the original had ἄν the participle retains it. Such are verbs meaning to see, hear, learn, perceive, know, be ignorant of, remember, forget, show, appear, prove, acknowledge, and ἀγγέλλω = <i>announce</i>; also the phrases δῆλός εἰμι, φανερός εἰμι, and φανερός γίνομαι, used personally²	I announced to him that Cyrus was on his march against him αὐτῷ Κῦρον ἐπιστρατεύοντα ἡγγεῖλα You have been caught plotting against me for the third time τὸ τρίτον ἐπιβουλεύων μοι φανερός γέγονας

¹ The infinitive is regular with οἶμαι, ἡγέομαι, νομίζω, and δοκέω, to *believe* or *think*.

² Most of these verbs may also take a clause with ὅτι or ὥς in indirect discourse.

In complex sentences indirectly quoted, the main verb follows the rules for simple sentences. All dependent verbs are treated as follows :

179	When a complex sentence is indirectly quoted, after <i>primary</i> tenses its dependent verbs retain their original mood and tense After <i>secondary</i> tenses, dependent primary tenses of the indicative and all dependent subjunctives may either be changed to the same tense of the optative or retain their original mood and tense. Dependent secondary tenses of the indicative, and dependent optatives, remain unchanged	He promised to give money if they accused me of the deed χρήμαθ' ὑπισχνεῖτο δῶσαι, εἰ τοῦ πράγματος αἰτιῶντο ἐμέ (Direct form : δώσω, εἰὰν αἰτιάσθε For further examples, see below, §§ 181-184)
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180 The rules for a verb following *ὅτι* or *ὥς* in indirect discourse may be summarized as follows :

1. After a primary tense Mood and tense unchanged
2. After a secondary tense Mood *may* change to the optative
3. Dependent secondary tenses of the indicative *never* change.

EXAMPLES OF SENTENCES IN INDIRECT DISCOURSE

181

POTENTIAL OPTATIVE

I could not praise citizens who plot against their own state

οὐκ ἂν ἐπαινοίην τοὺς τῇ αὐτῶν πόλει ἐπιβουλευόντας πολίτας

Indirectly quoted

εἶπεν ὅτι	οὐκ ἂν ἐπαινοίῃ . . .
ἔφη	οὐκ ἂν ἐπαινείν . . .
ἐφαίνετο	οὐκ ἂν ἐπαινῶν . . .

182

PURPOSE CLAUSE

They wish the democracy to be weak that they may be strong

βούλονται τὴν δημοκρατίαν ἀσθενῆ εἶναι ἵνα δυνατοὶ ᾖσιν

Indirectly quoted

εἶπεν ὅτι	$\left\{ \begin{array}{l} \text{βούλονται} \\ \text{βούλονται} \end{array} \right\} . . . \left\{ \begin{array}{l} \text{ᾧσιν} \\ \text{εἴησαν} \end{array} \right.$
ἔφη	αὐτοὺς βούλεσθαι . . . $\left\{ \begin{array}{l} \text{ᾧσιν} \\ \text{εἴησαν} \end{array} \right.$
ἦσθετο	αὐτοὺς βουλομένους . . . $\left\{ \begin{array}{l} \text{ᾧσιν} \\ \text{εἴησαν} \end{array} \right.$

183

FUTURE LESS VIVID CONDITION

If I should tell you in what way these men made themselves
your masters, you would be surprised

εἰ ὑμῖν λέγοιμι τίνι τρόπῳ οὗτοι ὑμῶν περιεγένοντο, θαυμάζοιτε ἂν

Dependent secondary tense

Indirectly quoted

εἶπεν ὅτι	εἰ αὐτοῖς λέγοι . . . αὐτῶν περιεγένοντο, θαυμάζοιεν ἂν
ἔφη	εἰ αὐτοῖς λέγοι . . . αὐτῶν περιεγένοντο, αὐτοὺς ἂν θαυμάζειν
ἦσθετο	εἰ αὐτοῖς λέγοι . . . αὐτῶν περιεγένοντο, αὐτοὺς ἂν θαυμάζοντας

184 CONDITIONAL RELATIVE SENTENCE, PRESENT GENERAL

Whenever you are impoverished, your enemies think that they
can rule you as they wish

ὅταν ἐνδεεῖς ᾦτε, οἱ ἐχθροὶ ὑμῶν οἴονται ὑμῶν ἢ ἂν βούλωνται ἡγεῖσθαι
δύνασθαι

Indirectly quoted

εἶπεν ὅτι	{ ὅταν ὥσι } . . . αὐτῶν { οἴονται } αὐτῶν { ἢ ἂν βούλωνται } . . . { ὅτε εἶεν } { οἴοιντο } { ἢ βούλοιντο }
ἔφη	{ ὅταν ὥσι } . . . τοὺς ἐχθροὺς αὐτῶν οἴεσθαι αὐτῶν { ἢ ἂν βούλωνται } . . . { ὅτε εἶεν } { οἴοιντο } { ἢ βούλοιντο }
ἦσθετο	{ ὅταν ὥσι } . . . τοὺς ἐχθροὺς αὐτῶν οἰομένους αὐτῶν { ἢ ἂν βούλωνται } . . . { ὅτε εἶεν } { οἴοιντο } { ἢ βούλοιντο }

NOUN AND ADJECTIVE FORMS OF THE VERB

G. 1516-1599 ; H. 938-992 ; B. 628-667 ; Gl. 562-596

THE INFINITIVE

G. 1516-1556 ; H. 938-964 ; B. 628-647 ; Gl. 562-579

Negative μή except in Indirect Discourse

TENSES

- 185** When used in indirect discourse, each tense of the infinitive represents the same tense of a finite mood.
- 186** When *not* in indirect discourse, the present infinitive denotes action as going on or repeated ; the aorist infinitive denotes simple occurrence.
- 187** The future infinitive is seldom used except to represent the future indicative in indirect discourse, and to form the periphrastic future with μέλλω "I am about to."
- 188** The perfect tense denotes action as finished at the time at which the present would represent it as going on.

SUBJECT OF THE INFINITIVE

- 189** The subject of the infinitive, if expressed, is in the accusative case (see § 58), and so is a predicate noun or adjective. But the subject is generally not expressed if it is identical with the subject of the main verb. In this event a predicate noun or adjective is put in the nominative.

He said he was a Greek

ἔφη Ἕλληνα εἶναι

USES OF THE INFINITIVE WITHOUT THE ARTICLE

190	As the subject nominative ¹	G. 1517 H. 949 B. 637 GL 574	It is possible to go δύνατόν ἐστιν ἰέναι
191	As the subject accusative	G. 1517 B. 637	He says it is possible for them to remain ἔξείναι φησι τούτοις μένειν
192	As the predicate nominative	G. 1517 H. 950 GL 574	To learn is to acquire knowl- edge τὸ γινῶναι ἐπιστήμην πον λαβεῖν ἐστιν
193	As an appositive	G. 1517 H. 950 GL 574	For that is no bad thing — to be king οὐ γάρ τι κακὸν τοῦτο, βασιλεύειν
194	As object ² (negative μή)	G. 1518-1522 H. 948 B. 638 GL 570	He desired both his sons to be present ἔβούλετο τῷ παιδὶ ἀμφοτέρῳ παρεῖναι
195	In indirect discourse [see §§ 58, 177]	G. 1522-1525 H. 946-947 B. 646 GL 577	I think my father is on guard οἶμαι τὸν πατέρα φυλάττειν

¹ The infinitive is common as the apparent subject of many impersonal verbs and expressions, such as *χρή* "it behooves," *δεῖ* "it is necessary," *δοκεῖ* "it seems best," *ἔστι* "it is possible," *ἔξεστι* "it is permitted," *πρέπει* and *προσέχει* "it is fitting," *καλὸν ἐστι* "it is fine," *δίκαιόν ἐστι* "it is right."

² The object infinitive follows verbs that require another action to complete their meaning, such as verbs meaning to wish, command, advise, cause, attempt, intend, prevent, be able, be fit, and be necessary.

196	With adjectives of ability, fitness, desert, willingness, and their opposites	G. 1526-1527 H. 952 B. 641	He is a clever speaker δαινός ἐστι λέγειν
197	With adjectives or adverbs to limit the meaning to one particular action	G. 1528-1531	These things are shameful even to mention ταῦτα αἰσχρὰ καὶ λέγειν
198	To express purpose	G. 1532-1533 H. 951 B. 592	He turned over the land to the Greeks to plunder τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν
199	Absolute infinitive, generally with ὥς or ὅσον	G. 1534-1535 H. 956 Gl. 569	So to speak ὥς ἔπος εἰπεῖν
200	In commands, wishes, and laws ¹	G. 1536-1540 H. 957 B. 644	Do not approach these οἷς μὴ πελάζειν

USES OF THE INFINITIVE WITH THE ARTICLE

201	When used with the article, the infinitive becomes more distinctly a neuter noun	N. τὸ λέγειν (the act of) speaking G. τοῦ λέγειν of speaking D. τῷ λέγειν for speaking A. τὸ λέγειν speaking
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¹ The infinitive often depends on some such phrase as **ἔδοξε** "be it enacted," **κελεύεται** "it is commanded," whether expressed or understood.

MAY BE USED IN ANY CASE

202	Nominative as subject	G. 1542 H. 958-959 B. 636-637 Gl. 574	His surpassing his friends in conferring great benefits is not strange τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν
203	Genitive ¹ with prepositions; attributive genitive; after a comparative; with verbs and adjectives and nouns	G. 1547 H. 958-959 B. 639 Gl. 575	The desire for drink ἡ τοῦ πιεῖν ἐπιθυμία
204	Dative with prepositions; cause, manner, or means; also after verbs and adjectives	G. 1547 H. 958-959 B. 640 Gl. 575	He excelled his friends even in the desire to do kindnesses περιῆν τῶν φίλων καὶ τῷ προθυμῆσθαι χαρίζεσθαι
205	Accusative as object, chiefly after verbs that do not regularly take the infinitive; with prepositions	G. 1542-1544 H. 958-959 B. 638	He was able to furnish the fodder on account of his having many servants τὸν χιλὸν παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας ἐδύνατο

¹ The infinitive with τοῦ may express purpose (generally negative purpose). This represents an ordinary genitive with ἐνεκα.

ἐτειχίσθη Ἀταλάντῃ τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν
Atalante was fortified, that pirates might not ravage Eubœa

CONSTRUCTIONS AFTER VERBS AND EXPRESSIONS OF
HINDRANCE OR FREEDOM

G. 1549-1553; H. 963; B. 643; Gl. 572-573

206	The simple infinitive ¹	He prevented them from burning αὐτοὺς ἐκώλῳσε καλεῖν
207	The infinitive with τοῦ	αὐτοὺς ἐκώλῳσε τοῦ καλεῖν
208	Simple infinitive with μή	αὐτοὺς ἐκώλῳσε μὴ καλεῖν
209	Infinitive with τοῦ μή	αὐτοὺς ἐκώλῳσε τοῦ μὴ καλεῖν

THE PARTICIPLE

G. 1557-1593; H. 965-987; B. 648-662; Gl. 580-595

Negative οὐ except when conditional in force

TENSES

- 210 When used in indirect discourse, each tense of the participle represents the corresponding tense of a finite mood (see § 171).
- 211 Ordinarily the participle represents time as present, past, or future, *relatively* to the time of the verb with which it is connected.

¹ Sometimes after expressions of *hindrance*, or any that imply *prevention*, *omission*, or *denial*, the infinitive with τὸ μὴ is used. This is virtually an accusative of specification.

αὐτοὺς ἐκώλῳσε τὸ μὴ καλεῖν

He hindered them in regard to burning

THE USES OF THE PARTICIPLE

I. ATTRIBUTIVE

212	As an attributive adjective	G. 1559 H. 965 B. 650-651 Gl. 582	The present state of affairs τὰ παρόντα πράγματα
213	With the article as a substantive	G. 1560-1562 H. 966 B. 650, 1 Gl. 582	To the winners in battle belongs the government τῶν γὰρ μάχῃ νικῶντων καὶ τὸ ἄρχειν ἐστὶ

II. CIRCUMSTANTIAL

214	Adds a circumstance connected with the action of the main verb, expressing time, cause, means, manner, purpose, condition, opposition, limitation, concession, or any attendant circumstances	G. 1563-1567 H. 968-969 B. 652-656 Gl. 583	They plundered the city because they were angry τὴν πόλιν διήρπασαν ὀργιζόμενοι
215	Genitive absolute or (in the case of impersonals) accusative absolute ¹	G. 1568-1571 H. 970-974 B. 657-658 Gl. 589-593	He went up, no one hindering οὐδενὸς κωλύοντος, ἀνέβη

216 The circumstantial participle is often accompanied by an adverb to make the meaning clear: ἅτε "inasmuch as," καίπερ "although," ὥς "on the ground that," ὥσπερ "just as."

¹ See §§ 26 and 57.

III. SUPPLEMENTARY

(a) *Not in Indirect Discourse*

217	With verbs meaning to begin, continue, endure, persevere, cease, repent, be weary, be pleased or displeased, be ashamed, and with the object of verbs meaning to permit or to cause to cease	G. 1578-1581 H. 980-981 B. 660 Gl. 585 b	They continued to use the arrows of the enemy διετέλουν χράμενοι τοῖς τῶν πολεμίων τοξεύμασι
218	Sometimes with verbs meaning to perceive, to find, to represent	G. 1582-1583	I hear you speak ἀκούω σου λέγοντος ¹
219	With verbs meaning to overlook or see in the sense of to allow or let happen	G. 1585	Let us not look on and see the land laid waste μὴ περιδωμεν τὴν γῆν τμηθείσαν
220	With λανθάνω "escape the notice of," τυγχάνω "happen," φθάνω "anticipate," the participle contains the leading idea ² and is usually translated by a verb	G. 1586 H. 984 B. 660 N. Gl. 585 α	The army was secretly supported τὸ στράτευμα τρεφόμενον ἐλάνθανε [literally, "escaped notice being supported"]

¹ But ἀκούω σε λέγοντα means "I hear that you say."² The "leading idea" to the English idiom and way of thinking is not necessarily the leading idea to the Greek.

Note especially that the supplementary participle may belong either to the *subject* or to the *object* of the verb:

221	Subject	G. 1578 H. 980 B. 659 Gl. 587	We cease speaking παύομεθα λέγοντες
222	Object	G. 1578 H. 980 B. 659 Gl. 587	We stop you from speaking παύομέν σε λέγοντα

(b) *In Indirect Discourse*

223	With verbs meaning to see, hear, learn, etc. See § 178	G. 1588-1593 H. 982 B. 661 Gl. 586	They knew that he was dead ᾔδεσαν αὐτὸν τεθνηκότα
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THE VERBAL ADJECTIVES

G. 1594-1599; H. 988-992; B. 663-667; Gl. 596

VERBAL IN -τέος AND -τέον. ALWAYS PASSIVE, EXPRESSING NECESSITY

224	Verbal in -τέος, -τέα, -τέον, with the copula εἰμί. Personal construction ¹ [agent expressed by the dative]	We must cross a river ποταμὸς ἡμῖν διαβατέος ἐστίν
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¹ Always agreeing with the subject of the sentence.

225

Impersonal construction¹ with a direct or indirect object or a cognate accusative. The agent is generally expressed by the dative

He impressed it upon those present that Clearchus must be obeyed
ἐνεποίησε τοῖς παροῦσιν ὥς
πειστέον εἶη Κλεάρχῳ

VERBAL IN -τός

226

Sometimes equivalent to a perfect passive participle, oftener expressing capability

This was a thing to be wondered at
τοῦτο θαυμαστὸν ἦν

¹ Intransitive verbs admit only the impersonal construction.

THE PARTICLE *ἄν*¹

G. 1299-1316; H. 857-864; B. 436-439; Gl. 666

No English equivalent. Gives the clause in which it stands a more or less indefinite, hypothetical, or tentative force.

I. IN PRINCIPAL CLAUSES

227	With the potential optative [See §§ 103 and 145]	I should like βουλοίμην ἄν
228	With the potential indicative ² (past tenses) [See §§ 104-105, also §§ 148-149]	He would have gone ἦλθεν ἄν

II. IN SUBORDINATE CLAUSES

229	With the subjunctive in conditional clauses [See §§ 144 and 146]	If he does not give this, we will ask for a guide ἐάν [for εἰ + ἄν] δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτήσομεν
230	In all relative clauses ³ that have the subjunctive [See § 139]	I shall render whatever obedience is necessary ὃ τι ἂν δέῃ πείσασθαι

¹ Do not confuse with *ἄν*, the variant form of *ἐάν* or *ἤν*, "if."² This includes the apodosis of contrary-to-fact conditions.³ Notice how the particle *ἄν* unites with *εἰ*, *ὅτε*, *ὅποτε*, *ἐπεὶ*, and *ἐπειδὴ*, to form *ἐάν*, *ὅταν*, *ὅποτεν*, *ἐπείν*, and *ἐπειδάν*. See §§ 125, 127, 172 note 2, 229.

III. IN INDIRECT DISCOURSE

231	Always retained (even though the mood is changed) except when a dependent subjunctive with <i>ἄν</i> is changed to the optative after a secondary tense [See § 172]	I say that he would be highly esteemed if he should do this φημι αὐτὸν ἐν μεγάλῃ τιμῇ ἄν εἶναι, εἰ τοῦτο πράξειε [<i>ἄν εἶναι</i> here represents <i>ἄν εἴη</i> of the direct discourse]
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NEGATIVES

G. 1607-1619; H. 1018-1035; B. 431-435; Gl. 486-489

THE USES OF οὐ AND ITS COMPOUNDS

232	With the indicative in all independent sentences except wishes	No evident plot was revealed φανερὰ δὲ οὐδεμία ἐφαίνετο ἐπιβουλὴ
233	With the optative in all independent sentences except wishes	He would not accept gifts δῶρα οὐκ ἂν δέχοιτο
234	After ὅτι and ὥς in indirect discourse	They said that this river had never before been fordable ἔλεγον ὅτι οὐ πάποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο
235	In causal sentences	The soldiers were ashamed because they had not conquered οἱ στρατιῶται ἤσχύοντο ὅτι οὐκ ἐνέκησαν

THE USES OF μή AND ITS COMPOUNDS

236	With the subjunctive in all constructions	Let us not be so insane μή οὕτω μαινώμεθα
237	With the imperative	Don't be cowardly μή κακοὶ ἔσθε

238	In all final and object clauses ¹ after <i>ἵνα</i> , <i>ὅπως</i> , etc., with indicative, subjunctive, or optative	I burned the bridge that Cyrus might not cross <i>τὴν γέφυραν κατέκαυσα ἵνα μὴ Κῦρος διαβαίῃ</i>
239	In all conditional and conditional relative clauses	If you had not come we should be on our way <i>εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν</i>
240	In the corresponding temporal sentences after <i>ἕως</i> , <i>πρίν</i> , etc.	As long as they were not afraid they fought <i>ἕως μὴ τι δέσειαν ἐμάχοντο</i>
241	In relative sentences expressing purpose	But they sent men who were not to bring back a true report <i>ἀλλὰ ἔπεμψάν τινας, οἵτινες τὸ ἀληθὲς μὴ ἀπαγγελοῦσιν</i>
242	In all wishes with indicative or optative	May it not take place <i>μὴ γένοιτο</i>

NEGATIVES WITH THE INFINITIVE

243	<i>μὴ</i> is used in all constructions except in indirect discourse, which regularly has <i>οὐ</i>	So that the enemy should not hear <i>ὥστε τοὺς πολεμίους μὴ ἀκούειν</i> He said they were not on guard <i>ἔφη αὐτοὺς οὐ φυλάττειν</i>
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¹ Except after *μὴ* "lest," which is followed by *οὐ* as a negative. See § 121.

NEGATIVES WITH THE PARTICIPLE

244 οὐ is used except when the participle expresses condition	After waiting no long time, he came οὐ πολλὸν χρόνον ἐπισχὼν ἦκε Unless I receive money, I do not converse χρήματα μὴ λαμβάνων οὐ διαλέγομαι
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IDIOMATIC CONSTRUCTIONS

245 οὐ may be used to negative just a particular word in the sentence	They refused to go οὐκ ἔφασαν λέναι
246 Verbs containing a negative idea (hindering, ¹ forbidding, denying, concealing, distrusting) when followed by the infinitive may take μὴ to strengthen the negation	He denies that this is true ἀρνείται μὴ ἀληθὲς εἶναι τοῦτο
247 A negative may be followed by a compound negative of the same kind to strengthen the negation	For he did not know — nor did any one else οὐ γὰρ ᾔδει οὐδὲ ἄλλος οὐδεὶς
248 οὐ μὴ with the subjunctive or future indicative is used in an emphatic negation [See §§ 96–97]	The army is not to have three days' food οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σῦτλα
249 An infinitive takes μὴ οὐ instead of μὴ when it depends on a negative word	What's to prevent us from being killed? ² τί ἐμποδὼν μὴ οὐχὶ ἀποθανεῖν;

¹ See also §§ 208, 209.² The negative idea is implied in the interrogative.

250 In general, therefore, the negatives to be used with the various moods are as follows:

Indicative	_____	οὐ
Subjunctive	_____	μή
Optative	_____	οὐ
Imperative	_____	μή

Infinitive { οὐ in indirect discourse
 Otherwise μή

Participle { μή when conditional in force
 Otherwise οὐ

PART SECOND

EXERCISES BASED ON XENOPHON

EXERCISE I¹

PURPOSE AND RESULT

(Sections 119-124, 159-160, 198)

251. A. Xenophon's *Anabasis*, I. i 1-i 3

1. Darius was sick, and, fearing that the end of his life was at hand, he summoned Cyrus, his younger son, from his province.

2. Now Cyrus brought a force of Greek hoplites with him, that he might succeed to the throne instead of his elder brother.

3. But Artaxerxes, becoming king when his father was dead, arrested Cyrus and strove to have him put to death.

4. His mother Parysatis, however, loved Cyrus more than Artaxerxes and made intercession for him, so that he was sent back to his province in disgrace.

5. Cyrus treated all men so that they should be more friendly to him than to the king.

6. Moreover he receives fugitives from the Ionian cities, that he may secretly collect an army.

7. His mother aids him in all these matters and urges the king to give the cities to him rather than to Tissaphernes to rule over.

¹ These exercises (as also those based on Lysias and Plato, §§ 266-280) are arranged in *four* series, as indicated by the letters A, B, C, and D, each affording a complete illustration of the principles set forth in Part First.

8. Many friends strove to raise troops for Cyrus, so that a great force was collected.

9. These leaders had various pretèxts for raising armies, that the king might not perceive the plot against him.

10. That the Greeks may not know that the expedition is against his brother, Cyrus makes plans to drive out the Pisidians.

11. He was not afraid that they would not make the expedition with him.

12. Cyrus musters his troops at Sardis, so that he may not be caught unprepared.

B. Anabasis, II. i 1-11

1. After the battle, Cyrus neither appeared himself nor sent another to tell the Greeks what to do, so that they were discouraged.

2. Yet none feared that Cyrus was dead, or that they themselves had not won the battle.

3. But at sunrise Procles came to bid them return to Ionia, whence they had come.

4. Thereupon the Greeks send back messengers announcing to Ariæus that they will strive to put him on the throne.

5. While they are gone the soldiers kill some of the pack animals, that they may have food.

6. There were many wagons left to be carried off, which the Greeks used for firewood.

7. So that they stayed there that night and all the next day.

8. Then came heralds from the king, ordering them to hand over their arms that they might obtain whatever favor they could.

9. Clearchus happened to be sacrificing, and one of the attendants called him to inspect the vitals.

10. So that Cleanor, the oldest of those present, made answer that they would not give up their arms.

11. For even the great king was not so powerful as to make them afraid.

12. They took counsel together that they might contend with the Persians for the kingdom.

C. Anabasis, III. i 1-14

1. The Greeks feared that no one would furnish them with provisions, and that there would be no guide for the way, so that they could not return to Greece.

2. They were so discouraged when they thought of all the difficulties that few kindled fires or tasted food that night.

3. There was in the army a certain Xenophon, whom Proxenus had summoned that he might make him a friend of Cyrus.

4. Socrates had suspected that Xenophon might incur some blame by going, and advised him to consult the oracle.

5. So he went and asked to what gods he should sacrifice that he might have the best success on the expedition.

6. Then he joined Cyrus, going, as he thought, against the Pisidians.

7. In his present trouble Xenophon, too, was so worried that he could not sleep.

8. Falling into a doze, he saw in a dream a great light shining round about, so that everything was bright.

9. Then he feared that they would not be able to get out of the king's territories.

10. But it seemed best to him to strive that they might not fall into the hands of the enemy.

11. And in another way the dream seemed to him good, because great light comes from Zeus.

12. So he decided to arouse the captains and urge them to defend themselves bravely.

D. Anabasis, IV. i 1-14

1. The Greeks proceed through the Carduchian mountains in order to reach the sources of the Tigris in Armenia.

2. They made their entrance in so secret a way that they anticipated the enemy in taking the heights.

3. And there was no danger that any one would attack them from behind.

4. When they reached villages they took nothing but food, that the inhabitants might not prevent them from passing through the country.

5. The Carduchians flee before them, striving only to save their wives and children.

6. But when the Greeks departed from the villages some of the enemy assembled so as to attack them.

7. They fell upon the army so unexpectedly that they were in danger of being destroyed.

8. The next day it seemed best to leave their captives behind, that they might make the march more quickly.

9. Many feared that they must leave all their possessions.

10. The Carduchians kindle fires on the mountains by night to signal each other.

11. The commanders urged that the soldiers should not steal anything on the way.

12. So that they proceeded all that day, now fighting, now resting.

EXERCISE II

CONDITIONS

(Sections 138-149)

252. A. Anabasis, I. ii 4-18

1. If Tissaphernes had not noticed these preparations, he would not have gone to the king.

2. If Artaxerxes hears about the expedition of Cyrus, he will make counter-preparations.

3. If he crossed the pontoon bridge, he is now marching through Phrygia to the great city of Colossæ.

4. If the great king desires to exercise, he hunts wild beasts on horseback in his park.

5. Cyrus would hold a review of the troops in the park if his Greek forces should come up in time.

6. If they advance twelve parasangs more, they will reach the last city bordering on the land of Mysia.

7. If more than a month's pay was due to the soldiers, they used to go to the leader's tent and ask for it.

8. If Cyrus had the money, he would be giving it to the army.

9. If the Cilicians give Cyrus money, he will pay off the troops; otherwise he will be unable to do so.

10. If the Cilician queen asked that the army be shown her, Cyrus held a review in the plain.

11. Unless he had given the signal with the trumpet, the Greeks would not have charged bayonets.

12. If those from the shops should flee in terror, leaving their wares, the Greeks would go to their tents with a roar of laughter.

B. Anabasis, II. i 12-ii 2

1. If we give up our arms, we shall be deprived of our lives as well.

2. But you are foolish if you suppose that your valor can save you.

3. If they had been the king's friends, they might have been valuable allies.

4. Were we not in such great difficulties, we should not be taking counsel with you.

5. If Phalinus were to give us good advice, it would bring him honor throughout all time to come.

6. Surely he told them not to give up their arms if there was any hope of safety.

7. If the king needed friends, he always found us to be very valuable friends.

8. If there is need to fight, they fare better with weapons than they would without them.

9. If you remain here there will be a truce, but if you advance there will be war.

10. If we had told him what we intended to do, he would have told the king.

11. Unless Ariæus comes to-night, we shall depart.

12. If he should come to us, we would make him king of the Persians.

C. Anabasis, III. i 15-30

1. If we make no counter-preparations against the enemy, they will easily overcome us.

2. If the king should catch us, he would go to all lengths to inspire fear in every one by his treatment of us.

3. If there were a truce, I should not be urging you to fight.

4. But if we are in need of provisions and the truce no longer restrains us, why shall we not take what we cannot buy?

5. Had they not themselves broken the truce, we should not now be able to make war.

6. If the gods place all these good things before us as prizes, why do we hesitate?

7. If they are vulnerable and mortal, we are able to conquer them.

8. If the Greeks were ready to set out, their leaders always exhorted them to courage.

9. If Xenophon had not interrupted Apollonides, he would have begun to recount the difficulties.

10. If we send ambassadors to ask for provisions, they will not give them to us.

11. They would not be asking us to give up our arms did they not know we are able to defend ourselves.

12. If you listen to this man, you will bring disgrace on all Greece.

D. Anabasis, IV. i 15-ii 6

1. If we are marching through a narrow pass, the enemy always come near and attack us with arrows and slings.

2. If there was any trouble, Chirisophus used to pass along the word to Xenophon.

3. If you look at the heights, you will see how impassable they all are.

4. If they had not put the young men to death, we could use them as guides.

5. But if we should ask him, he would not tell us anything of value.

6. If it were evening, we could take the heights unseen.

7. If they are not guarding the place, we shall take it at daybreak.

8. If the Greeks proceeded along the open road, they attracted the enemy's attention.

9. If they were to roll great stones down from the summits, it would be impossible to pass by.

10. But if we cannot go by this way, we shall make the attempt by another.

11. If they had sent scouts by a circuitous route, they would have caught the outposts.

12. They would not be staying by the fires if they knew where we are encamped.

EXERCISE III

CONDITIONAL RELATIVE SENTENCES

(Sections 150-158)

253. A. *Anabasis*, I. ii 19-iii 6

1. Whatever land was hostile to him Cyrus turned over to the Greeks to plunder.

2. Whosoever plots against me, though he be a wearer of the royal purple, I will put him to death.

3. The army would not try to enter Cilicia by a road which the enemy were guarding.

4. Whatever land has large and fertile plains abounding in trees and vines and grain, march through this.

5. Men who had no shops in the market place would not be staying here in so great danger.

6. Whatever soldiers were lost in the passage of the mountains were cut down by the Cilicians while plundering.

7. Men enraged on account of the destruction of their fellow soldiers would have plundered the city and the royal palace as well.

8. Cyrus always gives many valuable gifts to kings with whom he has a friendly meeting.

9. Whoever had tried to persuade the soldiers to advance against their will would have been stoned.

10. Clearchus will call a council and win over by a speech whomsoever he is unable to compel by force.

11. I should give you whatever aid you might need if I were able.

12. Whenever I am following Cyrus I render whatever obedience is needful.

B. Anabasis, II. ii 3-15

1. It would not be possible for those that had no boats to cross the Tigris at that point.

2. When the signal is given the soldiers will depart and eat whatever each happens to have.

3. They would have followed any leader who seemed to be a man of some experience.

4. Whoever deserts to the king must be caught and punished.

5. The barbarians never trusted any who would not swear an oath and give pledges.

6. Whoever has any opinion concerning this journey, let him speak out that we may know it.

7. Were any one striving to return by the way over which we came, he would be perishing of thirst.

8. They had destroyed whatever provisions they found as they marched through the country.

9. The king would not be able to overtake those who were a journey of two or three days distant.

10. With our small force we should not dare attack any that came up with so large an army.

11. It would be possible for a man who marched all day with the sun at his right to reach these regions by sunset.

12. Let us place him on any wagon that happens to come along, for he is wounded.

C. Anabasis, III. i 31-44

1. Any man who has his ears pierced like a Lydian has nothing to do with Greece!

2. Wherever you find a general or a captain safe and sound, summon him.

3. They decided to take whatever good counsel they could.

4. The Persians had already taken captive and put to death whomsoever of the Greeks they could, and were evidently plotting against the rest.

5. The soldiers will try to imitate those of the generals whom they see making preparations against the enemy.

6. They would not have followed a man who had seemed to be discouraged.

7. Those who would be expecting to get a large share of money and honor in case of victory ought now to be willing to work harder than the rest.

8. No noble and good deed is ever accomplished in war by an army that lacks commanders.

9. As many as you appoint to be leaders, these will collect and encourage the soldiers.

10. Men who took thought as to what they might accomplish would have been far more cheerful soldiers.

11. Such as strive to live at any cost generally die miserably, and in shameful fashion.

12. Let us in this present crisis consider what we can do to prove ourselves brave men.

D. Anabasis, IV. ii 7-23

1. The enemy would not await the attack of men who should charge shouting the war-cry.

2. Wherever we happen to be, we shall join those on the heights as soon as we can when the signal is given.

3. Any that had fled would have been cut off from the rest of the Greeks and slain.

4. The Greeks took possession of whatever hills the barbarians had not already occupied.

5. As often as the enemy withdrew without fighting, the Greeks feared an ambushade.

6. It was possible for those who looked down from the height to see that they were all retreating.

7. Those that were cut off from their companions would be leaping off the rock rather than planning to yield.

8. Xenophon always gives up the enemy's dead to those who ask him.

9. But while we talked with them through an interpreter, the rest of the army would come up.

10. These rocks would have broken the limbs of any man they chanced to hit.

11. The whole Greek army used to encamp in the finest houses they could find, and wherever the provisions were most abundant.

12. They do for the dead such things as are customary among good men of all tribes.

EXERCISE IV

INDEPENDENT USES OF THE SUBJUNCTIVE AND OPTATIVE

(Sections 84-105)

254. A. Anabasis, I. iii 7-iv 3

1. Fellow soldiers, let us take our arms and baggage and encamp with Clearchus.

2. Keep sending for me, Cyrus, but know that I shall not come.

3. Would that we had not followed him, and that he were not now our commander!

4. I shall never deceive you through fear of punishment at his hands.

5. This is no time to sleep; let us rather take counsel that we may depart most safely.

6. But whither shall we turn? It would be very difficult to get away in safety without the consent of Cyrus.

7. I would obey any general whom you might choose.

8. If only we had boats! But it would be folly to ask Cyrus for them.

9. Let us put no faith in any guide whom he may give us.

10. Be not more cowardly than those who have formerly made expeditions with the Persians.

11. May he not lead us against the great king; and yet we will follow him even there.

12. Let Chrisophus anchor his fleet off the tent of Cyrus.

B. Anabasis, II. ii 16-iii 10

1. O that it were not so late! For then we should lead the soldiers against the enemy.

2. But beware lest you seem to be running away, and do not turn aside.

3. Let us encamp in whatever fashion we can; the late-comers will be still farther away from the houses.

4. There shall be no loud noise and confusion, for the enemy's camp is near at hand.

5. May our fears prove groundless; nevertheless, let us not delay to get under arms.

6. Let heralds be sent at daybreak to the Greek leaders, concerning a truce.

7. Would that Clearchus had not told the outposts to bid the heralds wait.

8. They would have seen the army arranged so as to present from every side the appearance of a compact line of battle.

9. Do not dare to speak to Greeks about a truce without first furnishing us with breakfast; otherwise we will fight.

10. Let the truce be binding for all, and not only for those who go and come in search of provisions.

11. Do not agree at once, but let us rather delay for as long a time as we can.

12. If only we were able to cross these ditches without bridges!

C. Anabasis, III. i 45-ii 10

1. O that all the Greeks had been men like Xenophon!

2. Do not delay to choose the leaders you need, and to come with them into the midst of the camp.

3. Let us call all the soldiers together, and let Chrisophus act as spokesman.

4. May we play the part of brave men and not yield, that we may conquer our foes and be saved.

5. Never shall we be subject to Ariæus while we live.

6. He would have deceived you also and put you to death, like Clearchus and the other generals.

7. Would that he feared the gods and revered his dead friend Cyrus; for then he would not be our enemy.

8. But do not be deceived again; fight boldly, and he shall not conquer you.

9. Let us never enter into friendship with the Persians again unless we desire to suffer as our generals did.

10. They would sacrifice to the god thank offerings for safety upon arriving in a friendly land.

11. Do not break your oaths; the gods will never aid those that are forsworn.

12. They could easily save whomsoever they would, from even the greatest dangers.

D. Anabasis, IV. ii 24-iii 12

1. Let us endeavor to get above those who are trying to block the road in front.

2. O that the Cretans may be able to aid them as they descend from the heights!

3. Let them spend the night in the villages that are seven stadia distant from the mountains.

4. Rejoice as you remember your past troubles, for you shall never suffer such things again.

5. Would that there were no armed men drawn up on the heights to prevent our entering Armenia.

6. It would not be possible to carry armor while crossing the river, and without it we should be exposed to the missiles of the enemy.

7. If only the Greeks had not been discouraged when they saw the difficult passage!

8. All these things shall not deter us from advancing, and I have great hope that all will be well.

9. Do not hesitate to go to Xenophon while he is at lunch if you have anything to say to him about this matter.

10. Would that we might find a place where it would be safe for us to cross.

11. It would not be accessible for cavalry, and on this account we could escape the enemy.

12. Let us swim across to the rocks that extend down into the river.

EXERCISE V

PRONOUNS

(Sections 59-63)

255. A. *Anabasis*, I. iv 4-17

1. The so-called Syrian Gateway consisted of two walls; of these Syennesis held one, and some other force was said to be holding the other.

2. These walls were three stadia distant from each other, and the river Carsus flowed between them.

3. Abrocomas himself rode off with his own force to the king.

4. Xenias has packed together his valuables and Pasion his, and both are gone; but I shall not pursue them.

5. Cyrus himself would not arrest these same men if he should catch their boat.

6. As many of the Greeks as had been rather discouraged made the expedition with greater courage after this.

7. The Syrians regard certain great fishes as their gods, and will not allow any one to harm them.

8. I am angry at myself, having made a march of this sort at my age.

9. He will give each man five minæ of silver for himself and other gifts for his dependents.

10. My own force crossed before the others; they are more devoted to me than the soldiers of the other leaders are to them.

11. Let us treat these men as the only ones who were obedient.

12. It will be my duty to see to it that you are satisfied with me.

B. Anabasis, II. iii 11-23

1. Clearchus rode along with a spear in one hand and a staff in the other, pulling out of the ranks and striking any that seemed to him to be shirking.

2. He himself often got down into the mud to lend a hand, so that all his soldiers were ready and eager to do their part.

3. He suspected that the king had filled the ditches with water for this reason, in order that the Greeks might see how great his power was and fear him.

4. Such dates as one may see in Greece were here used only for the servants; their masters stored away for themselves others far more beautiful and larger than these.

5. As many of the soldiers as ate the crown of a palm tree found that it caused a severe headache.

6. Tissaphernes came up with certain of his men, and the generals of the Greeks rode forth with their attendants to meet him.

7. Thereupon they conversed with each other, and the Persians pretended to have the same desire as the Greeks themselves.

8. He said he would send them back in safety to their own land.

9. Such as were most faithful to him in that battle are now here present with me, and we are your friends.

10. I should advise you to give him a moderate reply if he asks for what reason you are making this expedition against him.

11. We are the same men whom Cyrus treated so well in previous times, so we could not desert him in his time of need.

12. There is no reason why we should injure any of you, but by the aid of the gods we will ward off those who try to harm us.

C. Anabasis, III. ii 11-23

1. Such as are brave the gods will save, even out of great perils.

2. Remember how the Athenians themselves withstood those Persians who came against them with so mighty a host.

3. They vowed to sacrifice to Artemis as many goats as they should slay Persians; and to this day they are still offering them in payment of that vow.

4. Your ancestors again defeated the forefathers of these men, both by land and by sea, when Xerxes invaded Greece.

5. As proofs of all these things, behold the freedom of the cities in which you yourselves were born and reared.

6. Though they are many times more in number than you, they will not dare to receive your attack; why, then, do you fear them?

7. These men are even more cowardly than those who have already been defeated by you; and they too are still afraid of us.

8. Horsemen have the advantage of us in only one respect: it is much safer for them to run away!

9. Do you think it better to have as your guide Tissaphernes, who has always plotted against us, or whatsoever men we catch and compel to lead us upon pain of death?

10. And we can take whatever provisions we need, rather than buy from them a few measures for a great price.

11. These same rivers are not impassable for those who ascend to their sources.

12. Moreover, some of those who live in the king's country, and are braver than the Persians, dwell in great cities of their own; are we less valiant than they?

D. Anabasis, IV. iii 13-30

1. Both Xenophon himself and those who were with him offered sacrifice to the gods who had revealed all these things to them.

2. When he had given the same commands to the others he took thought how he might conquer those in front and at the same time suffer no hurt from those in the rear.

3. It seemed best to them that the one should cross with half the army and that the other should remain behind with the rest of the troops.

4. Those of the enemy who saw Xenophon and his men making for the ford at top speed were afraid that they would be cut off.

5. Chirisophus thereupon led his men across, having no fear that the horsemen would attack him.

6. Of those who held the heights above the river, some fled when they saw the Greeks advancing, and others came down to attack them.

7. Each of Xenophon's captains formed his men into a phalanx to attack the Carduchians who were pursuing them.

8. Chirisophus also sent some of his peltasts back, bidding them do whatever Xenophon commanded.

9. When he himself entered the river these men pretended to be about to cross.

10. When the enemy turned in flight each man led his own company, so that they might not hinder each other.

11. Such men never wait to receive soldiers charging on a run.

12. A few of the enemy turned back and wounded some of our men with their arrows.

EXERCISE VI

PARTICIPLES AND INFINITIVES NOT IN INDIRECT DISCOURSE

(Sections 185-226)

256. A. *Anabasis*, I. iv 18-v 12

1. We must cross the Euphrates on our march, a river that has never yet been passable except for boats.

2. That the river gave way to Cyrus upon his approach seemed to the Greeks an act of divine intervention.

3. Those who hunted the wild asses were not able to capture them except by posting their horses at intervals and hunting them in relays.

4. Since in these desert places there was no fodder, nor any tree even, they feared that many of the pack animals would perish.

5. The inhabitants of this land made their living by digging millstones along the river, taking them to Babylon, selling them, and buying grain in exchange.

6. The Persian nobles outstripped the soldiers in jumping down into the mud to extricate the wagons.

7. Cyrus continued to make haste all these days, on the ground that the sooner he arrived the more unprepared he would find the king.

8. It could not escape the notice of those who were observant that the king's country was weak owing to the separation of his troops.

9. Inasmuch as Charmande was on the other side of the river, the soldiers had to cross over on rafts to buy their provisions.

10. They struck one of the soldiers of Menon, on the ground that he had prevented them from crossing.

11. When Clearchus had viewed the market he rode off through Menon's troops, although it was possible to go another way.

12. One of the soldiers, who happened to be splitting wood, hurled an ax at Clearchus as he rode by.

B. Anabasis, II. iii 24-iv 7

1. They furnished the Greeks with provisions so long as the truce held good.

2. Tissaphernes came to announce that he had so arranged that it was granted him to save the Greeks.

3. Although many opposed him, he happened to have secured permission from the king himself.

4. Though it was possible for them to take what they needed, they continued to march as through a friendly land, buying provisions from the Persians.

5. Those who were waiting for Tissaphernes did not fail to see that Ariæus was now less kindly disposed to them.

6. We must go to Clearchus to ask why we continue to wait when it is possible for the king to destroy us here.

7. Because his army is scattered he persuades us to remain, on the ground that he is planning to lead us home.

8. But we have none to guide us or to furnish us with provisions, so that we shall perish if we do not remain.

9. All these rivers that must be crossed are impassable if the enemy oppose us.

10. Even if we conquer the enemy in battle, we cannot pursue them, for we have no cavalry.

11. Were we to break the truce, no friends would be left to help us.

12. When he had given this answer to the soldiers they said no more, but continued to feel uneasy.

C. Anabasis, III. ii 24-39

1. Were we to unpack our goods as though intending to remain here, the king would send us guides unasked.

2. But let us not continue to live here in idleness, forgetful of our homeward way.

3. All these good things belong to those who conquer; why then are we poor when it is possible to take whatever we desire?

4. They had to burn up their wagons and tents because it was troublesome to carry so much baggage.

5. For those who were carrying packs happened to be more in number than those under arms.

6. While we had generals they thought it a difficult matter to prevail against us.

7. Those who disobey their commanders cannot escape the notice of all in their wrongdoing.

8. When Xenophon had thus spoken, those present voted to do all these things.

9. I happen to know of certain villages not far distant where we shall find provisions.

10. When the enemy pursue we must not flee but attack them bravely.

11. Thereupon they departed to do the things decided upon.

12. Death is the lot of the defeated, but the victors both save themselves and possess the goods of the vanquished.

D. Anabasis, IV. iii 31-iv 18

1. The Carduchians were not sufficiently equipped for a hand-to-hand encounter, so they did not receive the Greeks as they advanced singing a pæan.

2. Even when the Greeks were across the river they still continued to flee.

3. There happened to be no villages near the river, owing to the hostility existing between the inhabitants of Armenia and the Carduchians.

4. It had not escaped the notice of Tiribazus that they were invading his country.

5. The soldiers had to encamp in the snow for many days.

6. Although the provisions were plentiful and good, it did not seem safe to remain there.

7. When all were very reluctant to get up Xenophon outstripped them in arising and chopping wood for a fire.

8. So much snow had fallen that they had to return to the village and encamp there.

9. Those who had wantonly burned houses upon leaving them now paid the penalty by having poor camping quarters.

10. This man happens to have told you the truth, relating

whatever were facts as being facts, and such things as were not so as not being so.

11. Upon being questioned he told them why so large an army had been collected.

12. Tiribazus with his force had gone to the summit of the mountain to attack the Greeks as they rode through the pass.

EXERCISE VII

TEMPORAL AND CAUSAL SENTENCES

(Sections 125-137)

257. A. *Anabasis*, I. v 13-vi 11

1. As soon as Clearchus reached his own camp he called the soldiers to arms and rode against Menon's men.

2. But before they could fight against each other Proxenus came up and led his forces between the two parties.

3. "As soon as ever you shall attack each other," said Cyrus, "on that day you will destroy me and yourselves too."

4. Clearchus was angry because he had narrowly escaped stoning, and could not restrain himself.

5. Orontas will pursue the horsemen who are burning the fodder and supplies ahead of us until he catches them.

6. When you come upon them stop them from burning and plundering.

7. Since the man to whom he gave the letter was not faithful to him, Orontas was betrayed to Cyrus.

8. The trial did not commence until Clearchus had been summoned to the tent as an adviser.

9. This man made war upon me whenever he had a chance.

10. I will not do you any harm until it is clearly revealed that you have wronged me.

11. I advise that this man be put out of the way as soon as possible, before he can do any further harm.

12. Whenever they took a man by the girdle as a sign that he was condemned to death, he was led away and never seen again.

B. Anabasis, II. iv 8-20

1. So long as Tissaphernes furnishes us a market we shall follow where he leads.

2. Because the Greeks eyed the barbarians with suspicion, they encamped by themselves as long as they were making this march with Orontas.

3. The two armies kept taking precautions against each other until mutual distrust arose.

4. Whenever they encamped there was a distance of a parasang or more between them.

5. Thus they proceeded until they reached the so-called wall of Media.

6. Then they crossed several large canals before they arrived at the river Tigris.

7. When they came to the populous city of Sittace the Greeks encamped in a beautiful garden.

8. Thereupon a man approached asking for Clearchus, and would not tell who had sent him until he found the general he sought.

9. The Persians will attack you to-night as soon as you are off your guard.

10. Whenever they can they cut off an enemy between the river and the canal.

11. And yet they were not afraid, because they thought the destruction of the bridge and the intended attack were not consistent.

12. So long as they were in a hostile land they would have no place to which they might flee.

C. Anabasis, III. iii 1-15

1. They did not prepare their breakfast until they had burned the wagons and tents and all the superfluous baggage.

2. "Whenever I see you planning for deliverance," said Mithridates, "I shall come to you with all my followers."

3. But tell me what you intend to do, before I decide to join you.

4. They knew he had been sent as a spy, because he tried to tell them how difficult the journey was.

5. So long as they were in a hostile land the war was without flags of truce hereafter.

6. Whenever the Persians approached the soldiers they corrupted them, persuading many to desert.

7. The archers and slingers would not retaliate until the enemy came nearer.

8. When Xenophon caught no one Chirisophus blamed him, because several men had been slain while making the attack.

9. Whenever they pursue the enemy and encounter danger without injuring any, there is great dejection among the soldiers.

10. However far the Greeks pursue, just so far they will have to fight their way back.

11. And yet Xenophon was unable to make any defense until he pursued.

12. They were thankful to the gods that they had learned what they stood in need of before the enemy attacked in force.

D. *Anabasis*, IV. iv 19-v 15

1. Sophænetus charged against the Persian camp before the hoplites had passed over the ridge.

2. The barbarians did not wait until they came up, but fled when they heard the tumult, leaving their tents and all that was in them.

3. Let us advance as quickly as we can, before the enemy can seize the pass.

4. As long as the north wind blew in their faces the men made the journey with great difficulty, because it froze and blasted everything.

5. "As soon as we sacrifice to the wind its force will abate," said Xenophon.

6. When they kindled a fire the snow melted, so that there were great hollows.

7. Many of the soldiers were unable to arise until food was given them.

8. When they ask who we are, let us say that we come from the king.

9. They encamped in the village because many of the soldiers were unable to finish the march.

10. Whenever the enemy carried off pack animals or other possessions of the Greeks they quarreled with each other about them.

11. Whenever you make a long journey through the snow it is a protection for the eyes to hold something black before them.

12. When they reached a spring that steamed up in a little valley the soldiers would go no further.

EXERCISE VIII

INDIRECT DISCOURSE

(Sections 170-184)

258. A. Anabasis, I. vii 1-17

1. Cyrus said that he would hold a review in the plain at midnight because the enemy would come to attack them at daybreak.

2. Cyrus told the Greeks that it was not because he lacked barbarians that he had brought them with him, but because he regarded them as braver than the barbarians.

3. He told them that they should strive to be worthy of the freedom that was theirs.

4. He thought that he should prefer liberty to all his other possessions.

5. Then he told them into what kind of a contest they had come.

6. He said that if they endured the loud shouts of their foe as they rushed to the attack they would find the men themselves very cowardly.

7. He noticed that some were eager to depart, but promised that after the battle he would send them home to be objects of envy to their friends.

8. Gaulites said that some thought Cyrus would not be able to fulfill his promises.

9. I hear that many demanded to know what rewards they should have if they conquered.

10. Clearchus asked Cyrus whether he thought that his brother would fight.

11. It was said that the king's army consisted of 1,200,000 men, besides about twenty scythe-bearing chariots.

12. The king was said to have made a great ditch as a defense when he heard that Cyrus was coming.

B. Anabasis, II. iv 21-v 6

1. They asked the messenger why the king had sent him.

2. They knew that the barbarians were afraid they would remain on the island and possess its great cities.

3. But I think they will not send any one to destroy the bridge.

4. Glus was evidently watching to see if they would cross over to attack Tissaphernes.

5. It was said that the king's brother was leading a large army from Susa to aid him.

6. The Greek force seemed to the barbarians to be very large, because they marched two abreast.

7. Tissaphernes thought that the villages of Parysatis would be plundered by the Greek soldiers.

8. It seemed best to have an interview with the enemy, that they might put an end to all this suspicion and distrust.

9. Tissaphernes readily sent a man to say that he would come.

10. Clearchus said he knew they were constantly on guard against each other although they had both promised not to do anything contrary to the truce.

11. You yourselves see that the soldiers are afraid and will not trust you.

12. I have long noticed the distrust arising, and I have come to tell you what I wish to have done.

C. Anabasis, III. iii 16-iv 12

1. Xenophon said they needed slingers at once, so as to prevent the enemy from injuring them as they marched.

2. The Rhodians knew how to use the sling, and said they were willing to help.

3. He knew that there were also many horses in the army, and ordered that these should be prepared for riders.

4. So it seemed best to the soldiers to do all these things, for they saw that they could not defend themselves otherwise.

5. Mithridates had promised to hand the Greeks over to Tis-saphernes, thinking he could easily overwhelm them as they passed through the ravine.

6. The hoplites were told to attack him boldly, because a sufficient force would follow to bring aid.

7. It is said that the Persians turned and fled before the missiles of the Greeks reached their mark.

8. Thereupon the generals thought they would reach the Tigris in safety.

9. We know that Larissa would never have been taken had not the inhabitants fled when the sun was eclipsed.

10. They saw that many of the barbarians had fled to the walls of this deserted city.

11. Many asked how a town so strongly fortified had ever been captured.

12. It is said that Zeus terrified its inhabitants by a thunderbolt.

D. Anabasis, IV. v 16-36

1. Xenophon had noticed that many of the enemy were following, and he besought his men not to give up.

2. But they said they could go no further, and bade him kill them.

3. So it seemed best to terrify the enemy by going out to attack them when it was dark.

4. They told the sick that they would come back on the following day to help them.

5. Let us send some one ahead to see what it is that hinders the advance.

6. All were glad to see Chirisophus returning, for then they knew that they would not be left behind.

7. It is said that in this country men live in underground houses with narrow entrances.

8. Xenophon announced that the village chief should be his guest, and that he would not be stripped of his possessions.

9. He promised to lead the army until they should reach another tribe.

10. They asked the chief what he wished them to give him, but he would take nothing.

11. The inhabitants of Armenia were said to be tributary to the king of Persia.

12. They told the soldiers how to wrap the feet of their horses in bags, so that they would not sink down into the snow.

EXERCISE IX

NOMINATIVE, VOCATIVE, AND ACCUSATIVE

(Sections 1-4; 46-58)

259. A. Anabasis, I. vii 18-viii 20

1. While Cyrus was making this journey he strove to reach Babylon in the quickest way.

2. When Pategyas, a Persian, rode up announcing that the king was coming, Cyrus leaped from his horse and asked his attendant for two spears.

3. He appointed Clearchus leader of the right wing, and Menon was selected as leader of the left.

4. Cyrus, with bare head, took his place in the center, having about six hundred horsemen as his bodyguard.

5. The chariots, at some distance apart from each other, were stationed ahead of the Persian line.

6. In regard to the cry which he said the barbarians would raise as they advanced, Cyrus was deceived.

7. We shall win this victory, Clearchus, if you direct your force against the enemy's center.

8. No, by Zeus! In other respects I am willing to obey, but I shall not move the right wing away from the river.

9. They waited for many hours, but the king did not make the attack.

10. The two lines were only a few stadia apart when the Greeks charged.

11. No one suffered any hurt, because the barbarians turned and fled.

12. For the future we shall always make the attack boldly although it may be possible to retreat.

B. Anabasis, II. v 7-19

1. First and foremost, fellow soldiers, we have sworn by the gods not to be hostile to the Persians.

2. We have made Tissaphernes our friend, and he will be our benefactor hereafter as he has been in the past.

3. I have great fear for the journey unless it is possible for us to put faith in him.

4. Does it escape your notice that every river is impassable, and that every road leads through darkness?

5. By attempting to do him harm we shall deprive ourselves of all hope.

6. For, by Zeus, there is no one else so desirous of treating us well.

7. We have already marched for many days having him as our ally, and he has regarded us as his friends.

8. And, by the gods, no one can harm him with us as his assistants.

9. We shall be saved in the quickest way if we still regard him as our lord.

10. Clearchus, I was glad to hear you speak well of me, for I knew you wished me no harm.

11. You have journeyed through plains so great that it would not be possible for you to escape.

12. But I should feel shame before the gods if I injured you.

C. Anabasis, III. iv 13-30

1. Orontas, the man who had in marriage the king's daughter, came up with Tissaphernes, so that the army of the Persians appeared very large.

2. During the remainder of that day they made no attack, however, for the Rhodians could hurl further with their slings than they.

3. Then they proceeded for many days in this fashion, doing the enemy no great harm, and suffering no injury themselves.

4. Although it was possible to encamp in these villages in safety, it had not escaped the notice of the Greeks that they must hasten.

5. It was easy for the enemy to attack the Greeks while they were making any sort of a crossing.

6. The generals had appointed the bravest soldiers as captains.

7. Thus they advanced for many stages until they saw a royal palace.

8. Fellow Greeks, let us march against it in the quickest way.

9. These barbarians are of little account as regards fighting, for they always make an attack under the lash.

10. Show yourselves to be brave men, and you will have the same experience as often before.

11. By the gods, we shall feel shame before our fellow soldiers if we are afraid.

12. When they had won the victory the Greeks appointed some soldiers as nurses to care for the wounded.

D. *Anabasis*, IV. vi 1-27

1. They proceeded for many days through the snow, having the village chief as guide.

2. The Phasis river, which they soon reached, was a plethrum in width.

3. Fellow soldiers, it has not escaped your notice that the natives hold the heights.

4. If we delay for a day the enemy will be the more bold.

5. I swear by the gods that I shall lead you through in safety by the quickest way.

6. Although it is possible to march straight ahead without fighting, let us proceed up the hill.

7. This is the time to show your training, that you may not feel shame before us.

8. I do not think this mountain is impassable for those that have no fear.

9. By Zeus, it is not necessary to leave even the rear guard behind!

10. After making this agreement they marched about ten stadia toward the enemy.

11. In other respects all was well, for the enemy fled, forsaking the heights.

12. The Greeks made useless all the shields they captured, cutting them with their swords.

EXERCISE X

GENITIVE

(Sections 5-26)

260. A. *Anabasis*, I. viii 21-ix 13

1. Cyrus was already being greeted as king by his men, since the enemy's center had given way.

2. He thought he was superior to his opponents, as no one resisted him any longer from the opposite side.

3. No one can ever accuse Cyrus of cowardice; he was braver than many a Greek, and the noblest of all the Persians.

4. Even as a boy he attained great honor, and was regarded as the most modest of those of his age.

5. He was always especially devoted to the arts of war, archery, and the hurling of javelins.

6. As satrap of Lydia he became general of all who assemble in the plain of Castolus.

7. He was acquainted with many of the common soldiers, and was highly esteemed by them all.

8. He ruled his subjects justly, and had no lack of friends.

9. Yet the spectacle of men deprived of hands and feet and eyes made it clear that he did not suffer evildoers to mock him.

10. Nor did he hesitate to condemn to death any who were found to be traitors.

11. If Cyrus made a compact, men believed that they would obtain all of the things that he promised.

12. Within a few months he had made the Greeks more loyal to him than his own countrymen.

B. Anabasis, II. v 20-37

1. It would be characteristic of men utterly without resources and at their wits' end, to strive to surpass their foes by perjury and deceit.

2. When Tissaphernes spoke these words many of those present thought he was telling the truth.

3. The Greeks were not yet acquainted with Tissaphernes, so they were deceived by him.

4. Clearchus accused the captains of cowardice when they said that all the leaders ought not to go.

5. Five generals and more than two hundred of the soldiers set out for the camp of the Persians.

6. Many wondered at the words of their commander.

7. They noticed that the generals were led within, whereas the soldiers were left outside the door.

8. When Nicarchus announced that all had been cut down, the Greeks knew not what to do.

9. Within a few hours they had been deprived of their leaders.

10. All were full of fear when they heard the news from fugitives.

11. Let us punish the Persians for this treachery.

12. We are braver than these men, and can easily get the better of them.

C. Anabasis, III. iv 31-44

1. Within a few days they were no longer in want of provisions, for they captured villages full of wheaten flour and barley and wine.

2. Since some had been wounded and others were carrying these and their weapons, there were many noncombatants.

3. The Greeks usually surpassed the barbarians in battle.

4. They always encamped at a distance of more than fifty stadia from the Greek camp.

5. When there was a disturbance at night the Persian army was a useless thing.

6. Some one announced in the hearing of the soldiers that nothing would prevent them from marching during the following day.

7. Then the Greeks, too, began to advance toward a height that overhung the descent.

8. If the enemy appear, let us drive them away from the ridge.

9. The peak had already been occupied by some of their own force.

10. No one could accuse the soldiers of Chirisophus of carelessness.

11. They perceived that many of the enemy were struggling to obtain possession of the summit.

12. It is a distance of several stadia from the rear of the enemy to the van of our own force.

D. Anabasis, IV. vii 1-20

1. Since their provisions had given out, the Greeks advanced toward certain villages of the Taochi that were full of all good things.

2. Xenophon perceived that something hindered the column from entering the place.

3. He was told by Chirisophus that they were not able to go ahead because the enemy were rolling stones from the heights into the pass.

4. Only two or three of these men have armor, and we can easily get the better of them when their missiles are used up.

5. During these days the chief command belonged to the captains of the rear guard.

6. Some of the soldiers ventured forth beyond the trees, where it was not safe.

7. When Callimachus saw his friend getting ahead of him he caught hold of the rim of his shield.

8. They all vied with one another in daring, each hoping to surpass the rest.

9. Many that were not skilled in fighting hurled themselves down from the rock and were killed.

10. These men used spears fifteen cubits in length.

11. It was not out of good will toward the Greeks that they bade them harry and plunder the country.

12. No one accused the guide of treachery.

EXERCISE XI

DATIVE

(Sections 27-45)

261. A. *Anabasis*, I. ix 14-x 3

1. When he had a war with the Pisidians and Mysians Cyrus honored with many gifts those who were brave.

2. Some he used as rulers of the conquered land, so that he had no lack of men willing to encounter danger.

3. It is said that he never permitted the good will of a man who had served him well to go unrewarded.

4. If he had need of helpers he found many ready to aid, and the more gladly and eagerly they labored for him the greater was their reward.

5. He could never have adorned his own person with all the ornaments that were sent to him for his embellishment.

6. That he should have surpassed his friends in the desire to bestow kindnesses may seem strange to those who were not acquainted with him personally.

7. Cyrus used to send his friends bread and geese and wine in which he had taken especial delight.

8. No slave ever plotted against Cyrus, for they trusted him and loved him greatly.

9. In truth, no one of the Greeks or of barbarians has ever been loved by more.

10. He was unlike any other Persian ruler in all respects.

11. On this day, then, perished the hopes of all who had served Cyrus, and his death was a great disaster to the Greeks who had followed him.

12. To those who fled from the camp it seemed that all was lost.

B. Anabasis, II. v 38-vi 15

1. Ariæus told them that Clearchus had been put to death by the Persians because he had plotted against them.

2. Those whom Cyrus had treated as his friends were the more hostile to the Greeks.

3. Proxenus, being well disposed to both, is in great honor, and will give you good advice.

4. Although the Lacedæmonians have a war with Athens, some do not stay in their own land but sail away to fight the Thracians.

5. When Clearchus had need of money he persuaded Cyrus by his fair words to give it to him.

6. After defeating his opponents in battle he returned to fight with Cyrus against his brother.

7. It seems to me that he was actually in love with war.

8. He always impressed his soldiers with the fact that they must obey their generals.

9. When he had punished any one severely and in anger he used to repent afterwards.

10. Few ever followed him out of love or good will.

11. Yet he found that all who had been assigned to him, whether by choice or by necessity, were very obedient to him.

12. The greater the danger the more stern was his expression.

C. Anabasis, III. iv 45-v 6

1. As the soldiers were crying out one to another, there was great confusion in the army.

2. You have a horse and can ride, but I must make the march carrying a spear.

3. Pass the word to those in the rear to go by quickly.

4. Where the way was impassable for horses the leaders were obliged to advance on foot.

5. These Persians against whom we are now fighting will flee in whatever direction they can.

6. Those who are in need of anything will find many villages in the plain.

7. The country has been given over by Xenophon to the soldiers to plunder.

8. They were angry at Tissaphernes for attempting to burn the villages that they might not have provisions.

9. It does not seem best to me to leave them any supplies.

10. The Greeks obeyed Xenophon, helping Chirisophus fight those who were laying the country waste.

11. The more quickly you cross the river the more safely you can proceed.

12. Indeed it would be very difficult for us to remain in a land so hostile to the Greeks.

D. Anabasis, IV. vii 21-viii 11

1. On the fourth day the soldiers reached a mountain named Theches.

2. The nearer they came the louder was the shouting on the part of those who had already reached the summit.

3. So all charged on a run, for it seemed to Xenophon to be a matter of no small importance.

4. The generals bade them pile up a cairn to the god who had led them back in safety to the sea.

5. The guide told them by what road to proceed and then departed by night.

6. After that the Greeks had to advance through the country of the Macrones.

7. This region was very hard for them to pass through, for it was thickly grown with trees that grew close together.

8. The Macrones used stones as missiles but could not injure the Greeks.

9. We are not plotting against you, but it is necessary for us to go by way of your land.

10. They were always ready to give pledges to any that asked for them.

11. Thereupon the Macrones intermingled with the Greeks and aided them in cutting down the trees.

12. To companies marching in column the ascent will not be so difficult.

EXERCISE XII

PREPOSITIONS

(Sections 64-83)

262. A. *Anabasis*, I. π 4-19

1. Thereupon the Greeks, having routed those opposed to them, thought that with the aid of the gods they would conquer all.

2. But the king with his army was in the midst of the baggage train plundering everything within the limits of the camp.

3. Meanwhile the Persians were informed that their left had been put to flight, and that the Greeks had gone forward in pursuit with all their might.

4. Tissaphernes had charged through the Greek lines to the river, and when he came to the camp he found the king already there.

5. The Greeks on the right wing pursued their opponents as far as a little village, above which was a hill on which the king's men made a stand.

6. On account of the strength of this position Clearchus halted his force at the foot of the ridge.

7. Sending several scouts up the hill, he bade them announce to him what was going on beyond.

8. At daybreak the Greeks began to wonder that no messenger had come from Cyrus.

9. Without word from him they could not go forward, so they decided to return to camp.

10. Up to this point they had believed that they were victorious in all respects.

11. When they came to the camp the Greeks found that they were without provisions, for all the wagons had been plundered by the king.

12. On this account they went to bed supperless.

B. Anabasis, II. vi 16-30

1. From boyhood Proxenus had desired that it should be in his power to do great deeds, and for this reason he had studied under Gorgias.

2. After that he came to Cyrus, because he thought him a man worthy to command.

3. It was on this account that he joined the expedition against Artaxerxes, because he expected to win from it glory and honor and wealth.

4. He always believed that it was possible to obtain these things justly, and not by wrongdoing.

5. He strove to make his soldiers obedient without fear, seeking to be kind to them instead of being stern.

6. Concerning Menon there is little except evil that can be said.

7. He sought for a short cut to the attainment of power through perjury and deceit.

8. He never did anything in a friend's behalf, but plotted against all his associates.

9. He took delight in telling lies, and endeavored to make his soldiers obedient by implicating them in his own crimes.

10. Consequently his death was most deserved of all the generals who went up with Cyrus against the king.

11. Agias died with the rest, a man whom none ever blamed with respect to friendship.

12. It is in your power to think what you will of all these men, but they were unjustly put to death by the barbarians.

C. Anabasis, III. v 7-18

1. After this some went off to the tents while the rest were busy about the provisions.

2. They were at the foot of a high mountain, and a deep river flowed around the place, so that the soldiers were in despair.

3. A certain man offered to take them across many at a time, but it was not in his power to accomplish what he promised.

4. Consequently they had to depart from this place, marching back again to the villages.

5. The enemy, instead of attacking them, proceeded along the river wondering what the Greeks intended to do.

6. Let the soldiers set out towards the south for provisions.

7. There is no safety in the land through which we have come, and this road leads to Babylon and Media.

8. But instead of this let us go by the road leading northward through the mountains to the sea.

9. The Carduchi, who live up on the hills, are a warlike people who often make expeditions against the king.

10. On account of their distrust of the satrap they encamped in the plain at some distance from him.

11. They decided to march out of this country to Armenia, concerning which they heard many good reports.

12. Hereupon they offered sacrifice, that they might make the attempt with the aid of the gods.

D. Anabasis, IV. viii 12-28

1. After this they proceeded with the outer companies beyond the enemy's wings, Xenophon being in command at the right.

2. Chirisophus and his men were stationed in the center, to the number of two or three thousand.

3. Æschines first went up against the height, and in a short time the place was in the power of the Greeks.

4. On account of the honey that they ate in these villages some of the Greeks grew very sick.

5. But the next day at about the same hour they recovered, as if from a drug, and were in their right minds once more.

6. From this place they went to Trapezus on the Euxine, intending to remain there about thirty days.

7. They negotiate with the inhabitants of the plain concerning provisions.

8. Then they made ready a sacrifice on the mountain, for it was by the aid of the gods that they had been saved.

9. Instead of choosing a race course they ran down the very hill on which they happened to be, although it was very rough and uneven.

10. In the horse race it was necessary to run downhill at top speed and then up again to the altar, turning around in the sea at the foot of the slope.

11. Meanwhile the captives contended in wrestling and boxing for a prize.

12. So they held their games by the sea, and there was great laughter and applause from all the spectators.

EXERCISE XIII — REVIEW

CONJUNCTIONAL CLAUSES AND NEGATIVES

(Sections 119-158; 232-250)

263. A. Anabasis, I. i-iii

1. Cyrus gave Clearchus ten thousand darics on condition that he should aid him when the time came.

2. Aristippus also asked Cyrus for money, that he might not be conquered by his opponents at home.

3. If he had not made various pretexts of this sort, these armies could never have been secretly supported for him.

4. Because he promised to lead them home after his expedition, the exiles from Miletus gladly accompanied him.

5. So many months' pay was due the soldiers that they did not hesitate to go to Cyrus and ask for it.

6. When the Cilician queen asked that the army should pass in review before her Cyrus saw to it that the Greeks should present as fine an appearance as possible.

7. The Cilicians feared that if the army entered their territory the soldiers could not be restrained from plundering it.

8. The inhabitants of Tarsus would not wait for the troops to enter their town, but fled to the mountains.

9. Clearchus told his men that he would choose them in preference to Cyrus, so that they were willing to follow wherever he led.

10. Because I do not consider myself his soldier any more, I would not go even if he were to summon me.

11. Let us ask for boats, that we may sail away and not take any further part in this expedition.

12. I would not fear to embark in any boats that he gives us, because I trust him.

B. Anabasis, II. i-ii

1. Would that Cyrus had not been slain ! But let us announce to the Persians that we will not fight any more unless Ariæus will allow us to place him on the throne.

2. The king will not do you any harm on condition that you hand over your arms to him.

3. I cannot make answer myself, for one of the soldiers has summoned me to inspect the sacrifices.

4. Whoever asks us for our weapons is evidently unable to come and take them from us.

5. We will never give up our arms until you take oath that you will be our friends and will not plot against us.

6. They said they had taken counsel together that they might not make war unless it was necessary.

7. The Persians feared that Clearchus would not tell them exactly what he intended to do.

8. Phalinus said that many of the Persian nobles could not submit to Ariæus as king, so that he declined this honor.

9. We should not be able to cross such large streams as these without boats.

10. Since you have sworn to be allies, do not betray each other.

11. They decided to march out of the country by another route, hoping to get away before the king could overtake them.

12. Whenever they encamped near the enemy they strove to make no noise, lest the enemy should hear them.

C. Anabasis, III. i

1. If Xenophon had not been summoned by his friend Proxenus, he would never have joined the expedition against the king.

2. Socrates had advised him not to go until he had consulted the oracle, fearing that he might incur blame in the eyes of the state.

3. So he asked Apollo, not whether he ought to go or not, but to whom of the gods he should sacrifice that he might make the journey in the best possible way.

4. When all the Greeks were in despair, he asked himself why he should not make an effort to defend himself and his comrades from the Persians.

5. There was nothing to prevent a young man from pointing out to the rest how they might be saved, if he had any plan.

6. So long as the truce was in force I would not have advised you to adopt hostile measures.

7. All these good things lie before us as prizes for those who are able to take them ; let us not be cowardly, therefore, but take what the gods provide.

8. I shall never put forth my youth as an excuse for refusing if you appoint me as the leader.

9. Let us not bring shame upon all Greece by wasting the time until the king has us in his power.

10. It seemed best to call a council of all the soldiers, that they might get whatever good advice they could.

11. He said that unless they were brave themselves the rest would not follow them.

12. He knew that for the most part victory fell to the lot of those who advanced bravely against their foes and were not afraid.

D. *Anabasis*, IV. i-iii

1. Unless we set out while it is still dark we shall not reach the mountains before night.

2. The Greeks spared the captives, that they might not be treated as enemies by the natives through whose country they passed.

3. The baggage train was so large that they could not advance rapidly until they had left behind all that was superfluous.

4. I fear we shall be cut off before we reach the pass, and there is no other way but this.

5. You will never get by unless you anticipate the enemy in seizing a certain height that overhangs the road.

6. Xenophon planned that the Persians should not pay much attention to his own force but should attack the rest.

7. There was said to be a hill higher than that which the enemy held.

8. On condition that you do not burn our villages we will stop fighting until you bury your dead.

9. The Greeks rejoiced when they came into the plain, thinking that the enemy could no longer hinder them from entering Armenia.

10. Whenever they reached a river they were afraid it might be so deep that it could not be crossed without boats.

11. Let us charge at top speed that they may not cut us off from the bluffs that jut out over the water.

12. They would have fled still further had not some of them noticed that most of our men had turned about toward the river.

EXERCISE XIV — REVIEW

RELATIVE CLAUSES AND THE PARTICLE *ὅτι*

(Sections 159-163; 227-231)

264. A. Anabasis, I. iv-vii

1. Tamos was an Egyptian, who was to steer from Ephesus to Issus the ships with which Miletus had been besieged.

2. Cyrus enjoyed great good fortune, in that he found the narrow pass between the long walls unprotected.

3. Xenias and Pasion are said to have taken with them whatever valuables they were able to find.

4. Up to this point he used to pay his soldiers so long as they were of use to him, but whenever any one asked to depart he arrested him and took his money away.

5. Do you think he is so base a man that he would not keep his promises?

6. You will seem to him suitable men to use for garrisons and for captaincies.

7. The king was unable to cope with any one who made war upon him suddenly.

8. Proxenus, who happened to come up, sent his men to take up a position between the two combatants.

9. Orontas, you deserve death, since you have twice before plotted against me.

10. We could not be on friendly terms with a man who does such things as that.

11. He was so foolish that he did not believe Cyrus would fulfill all that he had promised.

12. He will fight the king on whatever day his soothsayer advises.

B. Anabasis, II. iii-iv

1. Now as to what has been said about the king's desire for a truce, this is what Clearchus learned from the heralds who came from the Persian camp.

2. They would send us men who should be qualified to make terms of peace.

3. Whatever you decide upon I shall announce to those who have ordered me to come.

4. Clearchus struck the man, since he seemed to him to be shirking and not taking his part in the work.

5. Is there any one who has so much influence with the king as to obtain from him the safety of the entire Greek force?

6. We trusted you, Tissaphernes, up to the point where it was evident to all that you do not perform what you promise.

7. As many as go to Clearchus, asking why they remain here so long, are told that there is no one who can save them except Tissaphernes.

8. The Persians sent a man to warn them that they would be attacked by night.

9. But no one was so foolish as to believe him, since they were in a strongly fortified place.

10. Nevertheless they took precautions against the enemy in that they sent a detachment to the bridge at nightfall.

11. Whenever it is necessary to make the army appear very large, the soldiers are arranged two abreast and told to march slowly.

12. They will seize whatever they find in the villages of Media.

C. Anabasis, III. ii-iii

1. Such as betray those with whom they have exchanged pledges deserve to perish miserably.

2. Let us sacrifice to Zeus thank offerings for safety in whatever friendly land we shall first reach after departing from the realms of the great king.

3. We ought not to be afraid now, since we have often before made trial of these same Persians in battle and won the victory.

4. Who is so foolish that he does n't know that it is better to take what we need than to buy provisions, a little for a great price?

5. If we pretend to make preparations to stay here, they will send guides to lead us back to Greece.

6. We shall try to accomplish all these things in whatever way seems best to the majority.

7. It would not be safe for those who had no provisions to refuse to follow.

8. As many as desire to return safely to Greece are willing to try anything at all.

9. Whatever of the superfluous baggage no one desired was cast into the fire.

10. Tell me what you intend to do, inasmuch as I am one who was always well disposed to Cyrus.

11. Up to this point they trusted him, until he told them how great were the resources that the king had, and how impossible it was for them to be saved.

12. Let us seek out men who understand how to make slings.

D. *Anabasis*, IV. iv-vi

1. The Greeks do not harm such tribes as give them all the provisions that they need.

2. As many as wantonly destroy the houses in which they encamp shall pay the penalty for it later.

3. Tiribazus had sent a force ahead which was to attack the Greeks in a narrow defile.

4. There were none whose hands and feet were not frozen by the cold and snow.

5. They kept advancing up to the time when the soldiers were so exhausted that they could go no further.

6. The enemy will come up and kill those who are left lying in the snow.

7. Whatever men we capture we shall use as guides of the way.

8. Whenever any one wishes to drink a health from this bowl he must stoop down and drink like an ox.

9. Chirisophus was blameworthy in that he treated the young man cruelly.

10. Those that are caught stealing are beaten.

11. They will kindle fires on the mountain to serve as signals for the army.

12. During the time that this was going on, the soldiers cut up and made useless whatever shields they had captured on the previous day.

EXERCISE XV — REVIEW

INTERROGATIVE SENTENCES

(Sections 164-170)

265. A. *Anabasis*, I. viii-x

1. Surely Cyrus did not take his place in the line of battle bareheaded, did he?

2. Are the barbarians charging with a loud shout, or was Cyrus deceived in this?

3. Xenophon rides up to the leader and asks if there are any announcements for him to make.

4. Was any one of the Greeks caught by the chariots that drove through, or did the soldiers separate in time to avoid them?

5. Tell me whether Cyrus was slain by his brother, or if some other struck him with the javelin.

6. Is it not true that Artapates leaped from his horse when he saw that Cyrus was dead, and threw himself upon his body?

7. How could one hear or see anything base at the king's court?

8. Did not Cyrus show by his deeds that he would never give up a man who had once become his friend?

9. If any one ever serves Cyrus well, do you suppose his readiness will go unrewarded?

10. Don't you know that he always makes it clear whom he holds in honor?

11. I wonder whether Tissaphernes has told the king that the Greeks have overcome those opposed to them.

12. Can't you see the royal standard on the hill, — a gold eagle attached to a wooden pole?

B. Anabasis, II. v-vi

1. Can we not see that you are constantly on your guard against us, although we have sworn not to injure you?

2. Is there any darkness whither one might flee from the gods and be safe?

3. Isn't it true that none but madmen would seek to slay a benefactor?

4. He asked Clearchus whether he seemed to lack the means of injuring any one he wished.

5. Surely we would not choose to fight against you in the one way that is impious in the sight of gods and men, would we?

6. Is there anybody who thinks that Tissaphernes is really kindly disposed to the Greeks?

7. They wondered whether their generals had been slain or if the messenger had come merely to frighten them.

8. Are you not ashamed that you have betrayed us and shown yourselves to be the most godless of men?

9. Who else would have preferred war rather than peace, and danger than pleasure?

10. He asked whether any man was more fit to command than Cyrus.

11. Did he not laugh at his friends and think that those who told the truth were foolish?

12. Do you know how much delight Menon took in deceit and in evil deeds?

C. *Anabasis*, III. iv-v

1. Will Mithridates be able to hand over the Greeks to Tissaphernes, as he promised, or will he be defeated?

2. Did not the Cretans continue to use the enemy's arrows because they were superior to their own?

3. They wondered whether the barbarians would attack them from both sides as they descended from the ridge.

4. They do not know that we are preparing to break camp, do they?

5. Whom shall we appoint to lead the peltasts to the rear?

6. Did he not allow Chirisophus to choose whomsoever he would?

7. Soteridas asked Xenophon if he would dismount from his horse and advance with him on foot.

8. Do you think that the enemy will appear to-night, or have they fled in terror?

9. Do you not see that they are burning the land because they realize that it has fallen into our power?

10. Do you wish to be ferried across this river on rafts made of skins?

11. What land lies to the east, when one has left the king's country?

12. But will they not try to stop us from passing through the mountains?

D. Anabasis, IV. vii-viii

1. What prevents our taking the place at once?

2. Do you not see the enemy drawn up on the heights to oppose us?

3. He asked the soldiers if they had heard what sort of scheme Callimachus had proposed.

4. They didn't hurl themselves down from the rocks to death, did they?

5. All wondered what was the cause of the loud shouting that they heard.

6. Did they dismiss the guide with presents, or was he led back to Greece as a slave?

7. Isn't it true that one of the peltasts, who had been a slave at Athens, recognized the Macrones as his own people?

8. Xenophon asked if it would not be easier to lead the companies in column.

9. How many of the Greeks were poisoned by eating the honey?

10. They did not know if they would recover or die.

11. Did not the journey of the Greeks end at Trapezus on the Euxine?

12. How could they better show their joy than by offering sacrifice to the gods?

EXERCISES BASED ON LYSIAS AND PLATO

EXERCISE I¹

PURPOSE AND RESULT

(Sections 119-124, 159-160, 198)

266. A. Lysias: Against the Grain-dealers, §§ 1-12

1. He wished first of all to explain to the jury why he was compelled to make an accusation against the grain-dealers, that they might not consider him a sycophant.

2. See to it that you are not so enraged against them as to hand them over to the executioners without a trial for capital punishment.

3. I considered this a dangerous precedent to establish, fearing that men who had done no wrong might perish untried and contrary to law.

4. It was at the bidding of the magistrates that we bought up the grain, so that we ought not to be condemned for breaking the law.

5. In order that you might buy from them as cheaply as possible, I strove to bring it to pass that they should not try to outbid each other when the grain was dear.

6. The accused feared that they might not gain any sympathy from the jury, so they claimed to have bought up the grain out of regard for the state, in order that they might be able to sell very cheaply.

7. And now I shall furnish witnesses for all these matters, that you may know that the grain-dealers speak falsely.

¹ See § 251 note 1

B. Grain-dealers, §§ 13-22

1. The grain-dealers claimed, to have broken the law out of good will toward the citizens, and not in order to gain more by selling grain at a higher price.

2. They had reached such a pitch of hostility toward the state that they were glad to see our misfortunes and often plotted against us.

3. See to it that they do not snap up the grain when we need it most, in order to keep us in a state of siege.

4. Even the grain officials are afraid they will be punished because they were not able to hold these evildoers in check.

5. It seemed best to them to make denial and to furnish as many witnesses as they could, that they might not be condemned to death.

6. Trials of this sort had become of the most general interest at Athens, so that all the rest of the grain-dealers would take the condemnation of these men as a warning.

7. He was afraid that the judges would feel sorry for the retail merchants when they made entreaty and begged for their lives.

C. Grain-dealers, §§ 1-12

1. Let us see to it that we uphold the existing laws and do not put any man to death without a trial, however guilty he may be.

2. He became a metic with the understanding that he would obey our laws; but he admits that he has broken them, so that he deserves to die.

3. He was afraid he would be put to death, so he said the officials had ordered him to buy more grain than the law allowed.

4. In order to stop the grain-dealers from trying to outbid each other, Anytus advised them to reach an agreement.

5. But I fear that they will sell at a much higher price than last winter all that they have bought and stored away.

6. See to it, gentlemen, that they do not persuade you to act contrary to laws for which the penalty is death.

7. We buy up all the grain in order to sell it to you as cheaply as possible, and we shall furnish you with the clearest proofs of this.

D. Grain-dealers, §§ 10-16

1. These grain-dealers are striving to win sympathy by accusing the officials, so that they may not be punished for what they have done.

2. They used to sell grain sometimes a drachma dearer each day, so that they evidently had not bought up a large stock out of good will to you, that they might sell it as cheaply as possible.

3. I fear that they sometimes invent stories of disasters in order to gain the more.

4. Your calamities are often to their advantage, so that they rejoice to hear that the ports are blockaded by the Lacedæmonians.

5. In order to prevent us from arguing about the price, they store away the grain and refuse to sell.

6. We choose separate grain officials by lot, that we may hold their rascality in check.

7. They are afraid that wrongdoers will not suffer punishment at your hands; see to it, therefore, that you put to death even those who are unable to restrain their wickedness, lest many others break the law hereafter.

EXERCISE II

CONDITIONS

(Sections 138-149)

267. A. Lysias: For Mantisheus, §§ 1-9

1. If my accusers should compel me to submit to an investigation of my behavior in the past, I should feel very grateful to them even though I know they are trying in every way to harm me.

2. I should not expect them to be sorry, and to think far more of me in the future, unless I had very great confidence in myself.

3. I shall ask you to accept me if I show you that I did not serve in the cavalry and had no part in the government at that time.

4. If I had been at home when the change in the government took place, it would not be so foolish to look for my name in the muster roll of the Thirty.

5. If ever the phylarchs do not report those who served in the cavalry, they themselves are punished.

6. If a man had served in the cavalry but was conscious of having harmed none of the citizens, he did not deny it, as if he had done some dreadful act.

7. If I ought to make my defense only with regard to the accusations brought against me, I know not what more it is necessary to say.

B. For the Cripple, §§ 1-9

1. If I make it clear to you by my speech that I have always lived in a praiseworthy manner, I shall be almost grateful to the accuser for affording me this opportunity to give an account of my life.

2. And yet he would not have devised this danger for me had he not been envious of me.

3. If he should try to persuade you that he is not accusing me for the sake of my money, but in order to punish me as his foe, you would know that he is lying.

4. If a man is of sound body and understands a trade besides, he cannot justly expect to receive a pension ; but I am not so situated.

5. If I were able to purchase a slave to relieve me in the trade at which I work, I should not be in such bitter straits.

6. If the people in times past bestowed a pension upon all who were aged and infirm, they did well ; and you ought not now to deprive me of that which former senates mercifully gave.

C. Grain-dealers, §§ 13-22

1. If the grain-dealers heard reports of disasters to the state, they used to rejoice, because such things were to their advantage.

2. If our ships should be captured by the Lacedæmonians while sailing out of the harbor, these men would immediately snap up all the grain in order to sell it at the highest possible price.

3. The city would not have appointed by lot separate grain officials had it not been well aware of the wickedness and ill will of these grain-dealers.

4. You will seem to be acting in conjunction with the accused if you acquit them after they have themselves admitted that they have broken the law.

5. It is strange if you prefer to inflict punishment upon men who make denial and furnish witnesses that they speak the truth, but are unwilling to condemn the guilty.

6. If they did not make so great gains from this business of theirs, they would not choose to risk their lives every day rather than cease wronging you.

D. Mantisheus, §§ 1-6

1. If a man is unjustly accused and has great confidence in himself, he sometimes feels grateful to the slanderer who has compelled him to submit to an examination of his behavior.

2. Now if I had not been well disposed to the existing government, I would not have shared in its dangers.

3. If the Thirty were in power, I should not desire to share in their plans, nor would they be willing to admit to their councils a man who had committed no crimes.

4. It surely will be no proof of my guilt, even if you do find my name inscribed on the muster roll of the Thirty; for many of those who were in exile are contained in it.

5. If I should seem not to have lived uprightly hitherto, then you might perhaps believe that I served in the cavalry, and refuse to pass me in my examination.

6. But if any one who was opposed to me before now sees that my accusers are knaves, let him repent of this injustice and vote for me.

EXERCISE III**CONDITIONAL RELATIVE SENTENCES**

(Sections 150-158)

268. A. Lysias: For Mantisheus, §§ 10-21

1. There could never be any ground of complaint against a man who would so divide his patrimony that his brother would admit that he had received the greater part.

2. As many as waste their time in gambling and drinking and other such dissipations never make up stories about those who have the same tastes.

3. Whenever it was necessary to fight with the enemy I used to think it base to prepare safety for myself when the majority were to be in danger.

4. I shall give thirty drachmas to anybody who lacks traveling expenses, that I may set a good example to the rich.

5. We would not be angry at those who had not run away from danger, but had faithfully performed the duties assigned them.

6. Consider whether you ought to hate a man who wears his hair long and is careless as to whether his mantle hangs well!

7. I have noticed that you are always vexed at any who try to speak before the people at too early an age.

B. Cripple, §§ 10-18

1. Men who suffer from any infirmity make it their study to find out what may enable them to bear their affliction with the least annoyance.

2. So that you might have expected to see any one who happened to be a cripple riding on horseback whenever it was necessary to go on a long journey.

3. Would you try to persuade the jury that those who ride on padded saddles are for this reason more able-bodied than cripples who do not?

4. Only a man who surpassed all others in shamelessness would be trying to prove that I am whole and strong because I use two canes.

5. Surely you will not hinder that man from being chosen archon whom you have deprived of his pension on the ground that he is able-bodied.

6. It would not have been seemly for any that were poor and needy to be insolent; but rather for such as were young and rich and strong.

7. It is not the part of the aged to insult with impunity whomsoever they may wish, for all join in condemning old men who act unjustly.

C. Mantitheus, §§ 1-9

1. Those who desire to give an account of their lives are grateful to a man who compels them to come forward to submit to an investigation.

2. As many as were adherents of the Thirty would not have shared in the dangers of the existing government as I have always done.

3. Will you refuse to accept a man who shows you that he was in Pontus when the constitution was in course of alteration?

4. Those men gave no share in the government to any who entered the Piræus with the men of Phyle.

5. Whosoever served in the cavalry at that time would be reported by the phylarchs and delivered over to the syndics.

6. Nor is it possible for any one who wishes it to have his name erased from that list; for the phylarchs themselves are punished for not reporting those who received outfit money from the state.

7. I should be very angry at any man who was of the opinion that I am striving to be accepted undeservedly.

D. Mantitheus, §§ 7-13

1. Those of the phylarchs that did not report the men who had received outfit money must themselves have been punished; and so you may put confidence in their list.

2. As many as did serve in the cavalry never denied it as though they had done a dreadful deed, unless they were conscious of having wronged their fellow citizens.

3. Whatever I may say concerning the accusations, I shall make my defense as brief as possible, that I may give you also some account of my life.

4. I should so divide any possessions that I might receive from my father that my brother would have no ground for complaint.

5. The younger men that waste their time gambling and drinking always make up stories and lies about those who do not share in the same dissipations.

6. A man who desired only to secure his own safety would not be asking to serve as a hoplite.

7. It was disgraceful for any one to ask to have his name taken from the list when the majority were about to undergo great danger; but I did it that I might encounter a greater danger for the sake of the state.

EXERCISE IV

INDEPENDENT USES OF THE SUBJUNCTIVE AND OPTATIVE

(Sections 84-105)

269. A. Lysias: For the Cripple, §§ 10-18

1. Let us make it our study to endure with the least inconvenience any disaster that may have befallen us.

2. If only I might devise some means of relief for the longest of my necessary journeys!

3. A rich man would ride on a padded saddle, and would any one remark upon that?

4. Do not seek to persuade the jury that I am not a cripple, so as to deprive me of my pension.

5. O that nothing hindered my being chosen as one of the archons!

6. You shall not call me insolent, and violent, and other such dreadful names to influence the opinion of the jury.

7. Insolence would be unseemly for men who are poor and advanced in years and crippled besides; so do not believe the stories told about me.

8. Would that it were possible for the weak to defend themselves against imposition and wrong; but as it is, the strong may put whatever indignity they will upon the helpless.

9. Let us not make sport of the unfortunate, as though we were doing a fine thing.

B. Cripple, §§ 19-27

1. Let us remember that men who squander their own possessions usually plot against those who are trying to save their money.

2. But do not think that such rascals gather about me alone; they would go to any one whose shop was near the market place.

3. If only you had the same mind toward me now as formerly! Then it would not have been necessary for me to waste so much time in making a careful defense against all these accusations.

4. You will never deprive me of the only share in public affairs that fate has bestowed by taking away this pension.

5. Know well that I shall be most pitiable if I am a cripple and destitute besides; so do not cast your vote in this way.

6. But do what is right and I shall be thankful; for why should I find you harsh and stern?

7. O that this insolent accuser may learn not to plot against the weak!

C. Cripple, §§ 1-9

1. O that my accuser had not been so envious as to bring suit against me; for know well that it is because of envy that he has caused me this trouble.

2. I should never have any dealings with him, either as a friend or as a foe; for I will not live such a life as he leads.

3. Let him tell why I am not worthy to receive this pension; but do not think it necessary to believe all that he says.

4. I shall never be able to associate on terms of equality with men able to spend money freely — would that I could do so!

5. May I not fall under the power of a more grievous fate; for because of these accusations no man would receive me kindly or be sympathetic.

6. Do not deprive me of my pension, now that old age has come upon me with all its attendant discomforts.

7. No one could so clearly have pointed out the enormity of my misfortune as this very accuser.

D. Mantitheus, §§ 14-21

1. Let us who are able give traveling expenses to our fellow citizens in need; let no man refuse to do so.

2. If only I may be stationed in the first line! I should never retreat when our tribe was in danger and my comrades falling.

3. Do not choose by lot the companies that are to go and bear aid against Agesilaus; send us if the others are afraid.

4. Would that all had been as good citizens as I was, and that none had thought it a dreadful thing to fight against the Lacedæmonians!

5. Gentlemen of the senate, you surely will never hate a man for wearing his hair long; for many a one whose tones are low,

and whose mantle hangs properly, would gladly injure your city and work you harm.

6. Consider that my ancestors never ceased taking an active interest in affairs of state, and do not be angry at me for attempting to speak in public when but a young man.

EXERCISE V

PRONOUNS

(Sections 59-63)

270. A. Lysias : Against Eratosthenes, §§ 1-10

1. Our experience has been contrary to that of those who, in making accusations in previous times, had first to show what enmity they had toward those whom they attacked.

2. Such is the enormity of his deeds, and so great their number, that I am at a loss how to begin.

3. But I wish to bring an accusation against this man both on my own behalf and on that of my brother, whom he had arrested and put to death.

4. Neither he nor I wronged any man in the times of the democracy, nor were we summoned by others to appear in court at any time.

5. The Thirty cared not a whit about killing the metics themselves and seizing their possessions, on the ground that the government needed money.

6. There were some who thought it best to arrest several poor men, that it might not seem that such things were done for the sake of money, but that all might believe they were simply acting for the general welfare of the state.

7. The same man who swore to save me himself deprived me of the contents of my chest, though he had asked me for but a talent, whereas it contained three and more.

B. Mantitheus, §§ 1-9

1. Gentlemen of the senate, you know as well as he does himself that my accuser has slandered me because he desires to harm me in any way possible.

2. If any one of you is now against me, I am confident that I shall speak so convincingly about these matters that he will repent and think me a better man hereafter.

3. How many of those who were well disposed to our former government were ready to share in its dangers when its enemies arose and plotted against them?

4. You know how old I was when my father sent me to live in Pontus, while the constitution was being changed and the men from Phyle were not yet in the Piræus.

5. As many as have such an opinion as the Thirty had when they were destroying the democracy will not be willing to give me a part in the government.

6. For they disfranchised all who had done no evil, and even put to death some who had helped them.

7. The very phylarchs whom you ordered to make a list must themselves have been punished if they did not make a true report; and my name is not on their list.

C. Cripple, §§ 10-18

1. Whatever misfortune overtakes a man, he always seeks for some remedy, that he may bear it with the least possible discomfort.

2. And so as many as are cripples like myself either ride on padded saddles or perhaps use two canes when going on long journeys.

3. You are so many, and my accuser is only one; accordingly trust your own eyes rather than his arguments, and do not deprive me of my pension on the ground that I am able-bodied.

4. If a man so old as I, and of such circumstances in life, should be insolent and violent, he would be surpassing all others in shamelessness.

5. What kind of men may presume to act insultingly to others? Clearly those that are young and strong, and that have so much wealth that they can buy themselves off by their money if danger threatens.

6. The same man who accuses me in earnest concerning my strength of body seems to be mocking me when he speaks of this insolence of mine, as though, forsooth, he were doing a fine thing.

D. Cripple, §§ 1-9

1. I shall try to make it clear to all by my speech that this man deserves blame, whereas I myself have so lived up to this day that I should rather be praised than accused by any.

2. Men of this kind always envy those whom others pity, and would commit any crime whatever for the sake of money.

3. I would not treat him as either friend or foe, because I am persuaded that I am a better citizen than he in spite of my infirmity.

4. However much my accuser may say, do not believe that I am strong and well and in good circumstances simply because I sometimes ride on borrowed horses.

5. If you deprive me of my trade itself you will not show yourselves more evilly disposed toward me than by taking away what the state bestows upon any that are old and weak.

6. This same man who speaks so insolently of my wealth would be unwilling to exchange fortunes with me were I to challenge him.

EXERCISE VI

PARTICIPLES AND INFINITIVES NOT IN INDIRECT DISCOURSE

(Sections 185-226)

271. A. Lysias: Against Eratosthenes, §§ 17-25

1. All who had been arrested and must die received from their executioners the customary order — to drink hemlock — without a trial or defense.

2. They prevented my brother's friends from holding the funeral in any of his own houses, though he had three, but hired a hut for the purpose.

3. Although it was possible for them to give some of his own clothing or ornaments for the burial, they suffered his friends rather to give whatever each one happened to have.

4. They reached such a pitch of villainy and greed that they treated us as though they had been enraged at us for some great wrongs, although we as metics were better than they as citizens, and had never made any man our foe.

5. That I have always zealously performed the duties assigned me, and often ransomed Athenian citizens from the enemy, won me no pity from them.

6. You must not think it an act of impiety that I converse with my brother's murderer, since it is to his hurt that I question him, that I may have him put to death.

B. Mantisheus, §§ 10-21

1. Although no great estate was bequeathed me at my father's death, you know that I so divided our patrimony that my brother could have no cause for complaint.

2. Such as waste their time in dissipation of any sort happen to be at variance with me, and these men in particular are the ones that make up stories about me.

3. That I have always been willing to encounter danger in behalf of the state, even when others were retreating, is a great proof of my valor.

4. Although it was possible to escape unobserved, I outstripped all my fellow citizens in enlisting among the hoplites, because the majority thought this especially dangerous.

5. When we had to advance into Bœotia to prevent Agesilaus from joining the Lacedæmonians, I continued to be the first to attack and the last to retreat.

6. I have noticed that some of you are vexed at me for speaking in public so young; but you must remember that I was compelled to do so.

C. Eratosthenes, §§ 1-7

1. Since these men have committed crimes so many in number and so great in enormity, it seems easier to begin than to stop my accusation.

2. You know that in former times the accusers had to show what enmity existed between them and the defendants; now things happen to be otherwise.

3. Besides the fact that I am greatly discouraged on account of my youth, I fear that I shall defend my brother and myself incapably and unworthily, since I have never before been involved in any lawsuit whatever.

4. The Thirty spoke many fair words, as if they desired to purge the city of criminals, but those who had heard their promises soon learned that they were lying.

5. It escaped the notice of none that to punish those opposed to the government was only a pretext for enriching themselves.

6. For they continued to arrest and put to death all the rich men who happened to be in the city, although they claimed that things advantageous to the state were being accomplished.

D. Eratosthenes, §§ 4-10

1. Besides bringing no suits against any during the thirty years that we have lived here, it happens that my father and I have never even been defendants.

2. Although the Thirty claimed to desire that men should be incited to upright living, they always continued to do shameful deeds, arresting men and putting them to death because of their money.

3. Of course they had to kill some poor men as well, that they might seem to be merely punishing evildoers, and not seeking to enrich themselves.

4. I happened to be entertaining friends when they came to my house, and, although it was possible for me to escape, I remained to see what they wanted.

5. They did not prevent the others from departing, but handed me over to Pison; and while the rest went off to the factory I asked him to accept a bribe and save me.

6. But, although he seemed to be a man ready to do anything for money, he had no regard for gods or men and did not keep his promise.

EXERCISE VII

TEMPORAL AND CAUSAL SENTENCES

(Sections 125-137)

272. A. Lysias: Against Eratosthenes, §§ 30-36

1. Whenever men come to search your houses at the bidding of the Thirty, you can pardon them because they do it to preserve their own lives.

2. As long as it was possible for Eratosthenes to claim that he did not meet my brother, there was no danger that he would suffer any harm at the hands of the existing government.

3. I shall not stop my accusation until it is evident to all that he was not grieved by the things that were done, but rejoiced in them.

4. I will furnish you with witnesses of these matters, because I myself was not at home while these crimes were being committed.

5. The citizens and strangers who had come to learn what opinion was held concerning such deeds did not depart until they had learned the decision of the jury.

6. Until you yourselves inflict due punishment upon those who have wronged you, men will think that they have taken needless trouble in punishing evildoers on your behalf.

7. At the time when your victorious generals failed to rescue their shipwrecked sailors because of the storm, you were enraged at them until all had been put to death.

B. Eratosthenes, §§ 1-6

1. Time will assuredly fail before I can tell all the crimes committed by this man, since I could not by lying make accusations more dreadful than the actual circumstances.

2. Until we all had such abundant reason to be angry at both private and public misfortunes, it was not necessary to ask the accused why he was so hostile to the state.

3. As soon as I began to make my speech I became greatly discouraged, because I never took part in a lawsuit of my own or of any one else until I came here to-day.

4. But I shall continue my accusation until I make clear to you all what crimes he has dared commit against the city and against me.

5. Whenever evil men come into power they strive to enrich themselves, though claiming to desire that the city shall be purged of wickedness as soon as possible.

6. Now the Thirty, because they needed money, decided not to cease persecuting the metics until they should be as rich as possible.

C. Eratosthenes, §§ 8-14

1. Before those who had gone to the factory to make a list of the slaves returned, I asked Pison whether he would save me, because I felt sure that he would do anything for money.

2. Until he entered my room and saw the chest and its contents I thought he would save me.

3. But when he took, not what had been agreed upon, but more than three talents of silver, I decided to make my escape unaided and as soon as possible.

4. Melobius bade me follow him until we should come to the house of Damnippus, because he was unwilling that I should go with Pison to my brother's.

5. They did not go on until they had handed me over to Theognis, who happened to be guarding other men in the house of Damnippus.

6. As soon as they were gone I called Damnippus, since it seemed best to me to speak with him until I should persuade him to save me, in so far as he was able.

D. Eratosthenes, §§ 11-17

1. Pison ought not to have taken the chest and its contents until he had saved me, because he had agreed to do so if he should receive one talent of silver.

2. "As long as we remain in this house," he said, "we are safe; but whenever you go out, you will meet with Melobius or some one else."

3. So he bade me be silent and of good cheer, because he would take me away before the others returned.

4. But I decided not to wait until he should show his readiness to save me; I escaped by one door while they were keeping guard at the other.

5. When I reached the house of a friend in the Piræus, I stayed there until I learned that my brother had been arrested and put to death.

6. Before they even told him the charge on which he was condemned, the Thirty gave him the command customary in their day, to drink hemlock.

EXERCISE VIII

INDIRECT DISCOURSE

(Sections 170-184)

273. A. Plato: Apology of Socrates, § 1

First translate the following sentences into Greek; then indicate the changes that are rendered necessary or made possible by expressing each in Indirect Discourse after εἶπεν ὅτι, ἔφη, and ἤσθετο (with the participle).

1. It would not have been necessary for you to beware lest you should be deceived by me, as though I were a clever speaker.

2. These men have spoken very eloquently, but you would learn the whole truth from me, though carelessly expressed in a few haphazard words.

3. Do not be surprised if you shall hear me speak in the same words that I am accustomed to use in the market place.

4. If a foreigner speaks in the dialect in which he has been brought up, you always make allowances for him.

5. I am not trying to speak persuasively that you may forget yourselves.

B. Lysias: Against Eratosthenes, §§ 7-13

1. The Thirty thought that if they did not arrest some poor men, they would have no defense against the charge that they were killing men for the sake of their money.

2. They told Pison and the others to divide the houses between them and set out, arresting the rich metics and making a list of all their possessions.

3. Now it was clear that these men were ready to save me if I should give them money, but I thought they might not regard their oaths.

4. When I perceived that he was going into my room and would find the chest of money, I made an agreement with him.

5. When I asked him to give me traveling expenses, he said that I should rejoice if I got away with my life.

6. Melobius met us at the door and announced that he had told the others to proceed to my brother's house.

7. He asked also where we were going, and ordered me to stay with them.

C. Eratosthenes, §§ 15-20

Translate the following into Greek according to the directions given under A above :

1. I happen to be acquainted with this house and know that it has two doors.

2. If I am caught, Theognis will take the money and save me anyhow.

3. I shall send the ship-captain to the city in order that he may inquire about my brother.

4. They had reached such a pitch of shameful greed that they tore the earrings from the ears of my brother's wife.

D. Eratosthenes, §§ 18-24

1. You all know that, although we owned three houses, they would not allow my brother to be buried from any of these.

2. They said that the slaves would be given to the state, but I was convinced that they were keeping the best of them for themselves.

3. I thought that we did not deserve such treatment at the hands of the state, because we as metics had lived better lives than they as citizens.

4. They announce that they have come here to defend themselves against false accusations; and I would that they were speaking the truth.

5. But ask them what wrongs they have suffered at my hands in return for which they should desire to kill my brother.

6. I should think it impious to converse with these men, did I not know that it is proper and even necessary to speak to them to their hurt.

EXERCISE IX

NOMINATIVE, VOCATIVE, AND ACCUSATIVE

(Sections 1-4; 46-58)

274. A. Plato: Apology, § 2

1. Men of Athens, for many years there have been men who accused me to you, and though they spoke no true word, yet they persuaded you, for they found you at the age when one is very credulous.

2. Those who now make this accusation against me are not so dangerous as those who long ago spread abroad the report that I am a philosopher and do not believe in the gods of the state.

3. A certain comic poet even persuaded you that I am one who always seeks to make the worse appear the better cause; but he was prosecuting a suit that went altogether by default, since it was not possible for me to make any defense.

4. I shall defend myself in this fashion, answering first my former accusers, in order that I may free you from this prejudice, and for the rest it will not be difficult.

5. And now, gentlemen, think of me as about to make my defense in the assurance that all will turn out as God wills.

B. Apology, § 1

1. Men of Athens, I have for a long time wondered at my accusers, because they speak not one true word.

2. To think that they feel no shame before you, whom the people have appointed as judges of these matters, is the most terrible thing of all.

3. For, by Zeus, when it is possible for you to see that I am not in the least a clever speaker, how can they say that you must be on your guard so as not to be deceived by me?

4. This one thing I ask of you, not to marvel at my manner of speaking; for, though I am seventy years old, this is the first time I have ever been in court.

5. For the rest, I shall tell you the whole truth in the quickest way, and do you give careful attention.

6. And, though I have suffered much injustice at the hands of my accusers, I swear by the gods that I shall not lie about them.

C. Lysias: Against Eratosthenes, §§ 21-26

1. During all these years they have done injustice to the Athenians, and the metics they have put to death and deprived of burial rites.

2. And now, by the gods, they have the hardihood to claim that they have done nothing base, though it is possible for all to see that they do not speak the truth.

3. Eratosthenes, did you do what was commanded you by your superiors through fear of death, or did you kill my brother because you had suffered some injustice at his hands?

4. This man ought to be punished; for it does not escape your notice, gentlemen of the jury, that he lies when he says he could have availed nothing by opposing them in their desire to put Polemarchus to death.

5. Most shameful man of all, do you dare swear by the gods that you have in other respects treated us well, and that you did not kill my brother?

6. It will be necessary for you to inflict the extreme penalty upon this man, and in the quickest way.

D. Plato: Apology, §§ 1-2

1. Socrates said he had been so affected by the words of his accusers that he almost forgot himself, although they spoke not a single true word.

2. He marveled at their arguments, elegantly expressed in fine words and phrases, but was more surprised that they felt no shame before the judges, since they lied so much.

3. He made this request, that they should remember that there were two sets of accusers, the first of whom had been making false statements for many years.

4. "Men of Athens," said he, "I am not an investigator of things in the heavens and under the earth, nor do I seek to make the worse appear the better cause."

5. "But, by Zeus, I teach young men true wisdom, and do not ask pay from any."

6. "But a certain comic poet many years ago slandered me in this way, though it was possible to speak well of me and make no false accusations."

EXERCISE X

GENITIVE

(Sections 5-26)

275. A. Plato: Apology, §§ 4-5

1. If any of you hear from anybody that his son has been trained by me for money, you may know that such a man is lying; indeed, if you were well acquainted [*ἐμπείρως ἔχω*] with me, you would not believe these tales.

2. Who is there who has such knowledge of the appropriate excellence of young men that he will undertake the training of them — and that too for the sum of five minæ?

3. Although I was not more of a busybody than others, so great a prejudice arose against me that I lack little of accusing you of stupidity [*ἄνοια*] for listening to the stories that were told about me.

4. A certain Chærephon, when the majority of you were lads, asked the oracle at Delphi whether any one was wiser than Socrates; and the Pythia replied that no one was!

5. In consequence of this, perhaps, the prejudice against me arose, although I perceived that I was not really wiser than others; yet because of the oracle men hated me.

B. Apology, § 2

1. The majority of you have from childhood heard these men make many false charges against me, no one offering any defense.

2. My former accusers are therefore much more dangerous than Meletus, because they found you at an age when you were especially credulous.

3. And now it is very difficult to free you from your prejudice.
4. I am far from accusing these men of injustice because some of them believed the stories they had heard.
5. But if Meletus were acquainted with my manner of life, he would not think that I do not have faith in the gods.
6. First of all, hear from me some of the things that were said by the former accusers, whose very names I have forgotten.

C. Apology, § 1

1. I am far from being ignorant of the fact that my accusers speak not a single true word, although I was so affected by them that I almost forgot who I was; for they are much more eloquent than most men.

2. And yet I wondered at many of the things they said, and most of all when they warned you not to be deceived by such a clever speaker as myself.

3. You may easily perceive that I am not at all experienced in speaking, but you shall hear the whole truth from me.

4. This I ask of you, gentlemen, not to cry out or be surprised when you hear me defend myself in the customary language of the market place, since I am absolutely unacquainted with the manner of speaking here.

5. My way of talking may be better than yours or it may be worse, but remember that the chief requirement of a public speaker is to tell the truth.

D. Apology, §§ 3-4

1. Men of Athens, I have no part in these things that Meletus mentions in his indictment, although I do not disparage such knowledge if any one happens to understand these matters.

2. I shall furnish as witnesses of my statements all that have ever heard me converse with anybody, and from them you shall know that I speak the truth.

3. Some of the sophists persuade young men to forsake their own friends and follow them from one city to another.

4. A certain Evenus, who claims to understand the appropriate excellence of men and citizens, teaches these things for five minæ.

5. But if you have ever heard from any that I attempt to train men for money, and that I am acquainted with such arts, know well that these men are lying about me.

EXERCISE XI

DATIVE

(Sections 27-45)

276. A. Plato: Apology, §§ 8-9

1. I am well aware [*ξύννοια w. refl.*] that I know nothing, but in this respect I am wiser than the men I approach [*πρόσειμι*], in that I do not seem to myself to be wise.

2. Many enmities have arisen against me because in trying to bear aid to the god and devoting [*πρόσκειμαι*] myself to this investigation, going about in extreme poverty, I prove myself to be wiser than others by just this little point.

3. So it has seemed to me, as I make the quest in accordance with the god's command, that in fact I have found the oracle true.

4. Nor have I really great wisdom; but the god merely made use of my name to show to all that he only is wise who knows that he knows nothing.

5. The majority of men seem to me, therefore, to have this fault, that because of their proficiency in some one art they claim to be wisest in all else as well.

B. Apology, §§ 3-4

1. It is necessary for you to know that it is really this prejudice against me that Meletus relied upon when he brought the indictment.

2. Now I have no share in any of these matters; but indeed it seems to me a fine thing if one who associates with young men is able to make them better citizens.

3. A few days ago I went to Callias, who has two sons, and asked him to what sophist he paid so much money.

4. "To Evenus," said he, "a man remarkable for his wisdom; and the more money a man gives the more he will learn."

5. I rejoiced at this, and thought that Evenus should be proud of his art, since by it he makes money and finds men grateful to him besides.

6. But it is not possible for me to teach such things, for I have not the ability.

C. Apology, § 2

1. It is necessary for me, first of all, to make my defense to those of my accusers who are much more dangerous than Meletus: the men who told you lies at an age when you were most likely to believe them, being mere lads.

2. Some of these were actuated by envy, others by a desire to slander, and many were persuaded that the things they said were really true.

3. So I must try in so short a time to fight against a prejudice which you have held for so long a time; and this will be

the more difficult, as it is impossible for me to know even the names of my former accusers.

4. But all must obey the law, and so I shall make my defense as well as I can; and I am persuaded that these matters will turn out in the way that is best for me and for you.

5. Indeed, I think it is clear to you already that it is almost unnecessary that I should reply to the charges of Meletus, so far are they from being true.

D. Apology, §§ 5-6

1. "Tell us," you say, "O Socrates, whence these slanders against you have arisen." Well, then, I shall try to make it clear to all, though it may perhaps seem to some of you that I am not really speaking the truth but only jesting.

2. I know that I am not wise, and yet a certain Chærephon was told by the oracle at Delphi that there is no one wiser than Socrates.

3. Now it would not be right for the god to lie, and so I determined to investigate what the response meant, going about in turn to all who had the reputation of knowing anything.

4. I have no need to mention them by name, but I found that they seemed to others, and especially to themselves, to be wise, but in truth they were not.

5. And by this investigation I made myself disliked by many, but it is likely that I do surpass all men in just this little point, that I do not think I know what I do not.

EXERCISE XII

PREPOSITIONS

(Sections 64-83)

277. A. Plato: Apology, §§ 10-11

1. Besides, young men used to come to me day by day, rejoicing to see all mankind questioned by me; and they afterward strove to imitate me in questioning others.

2. And in consequence of this I am accused of corrupting the youth, and men bring forward against me all the convenient charges against philosophers.

3. But with the help of the gods, who have regard for all who speak the truth, I shall confute those who tell falsehoods about me, bringing forward their accusations in behalf of the men whom I have proved to know little or nothing.

4. Up to this point I have spoken about the former accusers; henceforth I shall make my defense against Meletus and Anytus and Lyco, by whom the specific indictment was brought.

5. The men of our time, except only a very few, jest lightly about very serious matters, often bringing men to trial before you on account of no misdeeds whatsoever.

6. Let us therefore examine every point of the charges against me, that nothing may be done contrary to law.

B. Apology, § 5

1. Under the circumstances it seems fitting to tell you at length on what account these slanders against me have arisen.

2. Know that I am not jesting about these matters, for you shall hear from me only the truth.

3. From youth up you have been accustomed to hear that

Socrates was the wisest of men; this story has arisen from the following event:

4. Chærephon, a friend of mine from boyhood, who came back from exile with the democracy, once went to Delphi and asked the god if anybody was wiser than I.

5. The answer given by the Pythia said that no one was wiser; but it is in the power of each one of you to decide as he will what this response means.

6. About all these matters his brother will testify to you, for Chærephon himself is dead.

C. Apology, §§ 3-4

1. I shall tell you from the beginning on what account these slanders have arisen.

2. A certain comic poet in former days portrayed me in a play as seeking out things in the heavens and under the earth, and teaching other such nonsense to the young.

3. I am not wise in such matters, and you may learn from anybody that I never try to train young men for the sake of money.

4. There are certain sophists who go from one city to another persuading men to come with them, forsaking their own friends; these men, it may be, have knowledge of such things.

5. Callias, because of his having two sons, went to a certain Evenus and inquired about the appropriate virtues of men and citizens, and he is said to have learned much from him.

6. Meletus and his associates may perhaps think that I, too, understand this art; would that I did!

D. Apology, § 7

1. I consider it of great importance to tell you what I think the oracle meant in speaking about my wisdom.

2. As I made my investigation in accordance with the god's command, it seemed to me that those who were reputed to be especially wise were really rather insignificant as regards the possession of knowledge.

3. After this I went to the poets, thinking that there, at least, I should catch myself in the very act, as it were, of being more ignorant than they.

4. But they understood little or nothing of the things they wrote when inspired; so that most of the bystanders might have spoken more intelligently about the same subjects.

5. Consequently I perceived that these men, on account of their poetry, thought they were the wisest of all in other respects also, but they were not.

EXERCISE XIII — REVIEW

CONJUNCTIONAL CLAUSES AND NEGATIVES

(Sections 119-158; 232-250)

278. A. Lysias: For the Cripple, §§ 1-9

1. Although I have previously had no pretext for giving an account of my life, my accuser now compels me, by his false charges, to show how I have lived up to the present day, so that I am almost grateful to him for bringing me to court.

2. It is not in order to be revenged upon me as his foe that he has contrived this danger for me, but because he is envious, knowing that my intelligence and moral behavior have remedied my bodily misfortunes, so as to make me a better citizen than he is.

3. My accuser claims that it is not right for me to receive a pension so long as I am able to ride horseback, asserting that I am not really a cripple.

4. When my father died he left me nothing; and even if I do understand a trade I am obliged to work hard at it all the time, fearing lest I shall not make a sufficient livelihood.

5. Do not, therefore, gentlemen of the jury, appear to have given me assistance only until I became old and weak, lest you discourage those in like circumstances with myself; but rather strive to act justly, if indeed I shall make it evident that my accuser is lying.

B. Plato: Apology, §§ 6-7

1. A god will assuredly never lie; let us therefore investigate the meaning of this oracle, that we may no longer be in doubt.

2. When it became clear to me that the men with whom I conversed merely seemed to themselves to be wise, I strove to make it evident to them that they had no wisdom at all.

3. I fear that nobody really knows anything of importance, but I am conscious of my own ignorance, so that in this point, at least, I surpass all other men.

4. Had I not considered it most important to obey the god, I should not have gone to all who were regarded as being wise, since I perceived with grief and fear that I was becoming disliked by all men.

5. Do not suppose, gentlemen, that the poets understand any of the things they have so carefully worked out; you could not learn anything by questioning them.

6. Would that they had not thought that they were in all respects the wisest of men!

C. Apology, §§ 5-6

1. Let no one interrupt me, asking whence these slanders have arisen if I am not more of a busybody than other men.

2. And yet, that you may not act unadvisedly, I shall tell you the whole truth; but know well that I am not jesting about any of these matters.

3. My friend Chærephon was so much in earnest about anything that he set out to do that he once asked the oracle at Delphi whether any man knew more than Socrates.

4. Had not the Pythia responded that no one was wiser, I should never have undertaken this quest; but I had to discover what the god meant.

5. As soon as I pointed out to men who seemed to themselves to be wise that they really were not, I became disliked, not only by them but by many of the bystanders as well.

6. It is likely that I shall never persuade men that they are not wiser than I am.

D. Apology, §§ 8-10

1. When I went to the artisans I perceived that, although they understand many fine things, they have the same fault as all the rest: because of their proficiency in their own trade they claim to be wise in other matters too.

2. So that it seems to me that I should prefer to be as I am, rather than to have their knowledge and their ignorance, for be assured that they really do not know much about anything else.

3. The oracle, however, merely used my name in order to make me an example, striving to point out that that man only is wise who, like myself, knows that he knows nothing.

4. Would that I had leisure to take part in politics, but I have been so busy in my service of the god that I ever go about making these investigations and inquiries, and neglect even my household duties.

5. Young men who take delight in hearing me question people that know little or nothing follow me about of their own accord, and in consequence of this I am accused of corrupting the young.

EXERCISE XIV — REVIEW

RELATIVE CLAUSES AND THE PARTICLE *ὅτι*

(Sections 159-163; 227-231)

279. A. Lysias: Against Eratosthenes, §§ 37-42

1. I should think that we ought to inflict the extreme penalty upon any one who should appear to have committed deeds worthy of death.

2. There are few so foolish that they would not bring accusation against such a man, whom we could not adequately punish though we condemned him to die twice for each single offense he has committed.

3. You may see that he is deceiving you, in that he makes no defense against the accusations, but tells how brave a soldier he was in the war, and how many triremes of the enemy he captured.

4. Let some one step forth, however, to inquire of him how many citizens he betrayed to the foe, or whether he has never enslaved any city of yours.

5. I should not be so surprised at the effrontery of a man who had merely wronged others; but here is one who has worked against the democracy.

B. Plato: Apology, §§ 8-9

1. The artisans were really better than the men in public life or the poets, in that they understood many fine arts, and yet I

might have known that they would have the same fault of thinking they were the wisest of all men.

2. But I was not disappointed, since I had thought I should confute them also.

3. The oracle employed my name to serve as an example, so that it would be clear that whoever is convinced of his own ignorance is the only wise man.

4. Up to this point I shall go about questioning and examining mankind, until I know that I am no longer aiding the god by so doing.

5. Whenever a man is in great poverty because of his serving a god, he is unable to take part in public affairs, or even to attend to his household duties.

C. Apology, § 7

1. Who would not be sorry and afraid who should see himself becoming disliked by all men because he considered a god's commands of the most importance?

2. The oracle sent me forth as one who should question all that seemed to be wise.

3. I shall continue my wandering up to the time when I find that the response is actually irrefutable.

4. The poets are not so wise as they are considered to be, since it is by a sort of natural inspiration that they compose their poems.

5. Those that speak many fine words, but have no understanding of their meaning, differ not at all from the majority of men.

6. Whenever they seemed to have taken especial pains with certain poems, I used to question them about these in order to learn what they really meant.

7. Those who have no reputation for wisdom are usually the more likely men.

D. Apology, §§ 11-12

1. Meletus says that I do wrong in that I corrupt the young and do not believe in the gods of the state.

2. But who would make so light of a serious matter as to bring a man to trial, pretending to be in earnest when he is not?

3. Those who consider it important to make the young the best possible citizens usually know who it is that understands how to make men better; but Meletus here really cares for none of these things.

4. You charge me with being most unfortunate, in that I alone corrupt the young, whereas all others are able to make them better.

5. Whoever attributes to Anytus or to you the ability to judge about these matters clearly does not speak the truth.

6. For neither you nor those who have aided you in accusing me have ever cared at all about these things.

EXERCISE XV — REVIEW**INTERROGATIVE SENTENCES**

(Sections 164-170)

280. A. Plato: Apology

1. Isn't it true, Meletus, that you have brought me here on the ground that I am a corrupter of the young, and do you not regard it as of great importance that I shall be convicted?

2. Do you think it is the laws that make men better, or shall we rather seek out the man who made the laws, as being the one preëminently fitted to train the young and make them better?

3. Do the Athenians claim that there is no one but myself that corrupts good and upright men, or is the opposite of this true, namely, that I am one of a few men able to help them?

4. And do you tell me also, Anytus, whether you yourself ever cared at all for the young, or if you have been entirely regardless of them until you brought this indictment against me.

5. Is it not certainly true, men of Athens, that it would be a great piece of good fortune if there were but one who corrupted young men, and all others were willing and able to teach and to help them?

B. Apology, §§ 10-11

1. Do not the sons of rich men, who have the most leisure, follow me voluntarily in order to learn how I question and examine others?

2. And can you justly blame me and accuse me of corrupting the young, simply because they imitate me?

3. Do you believe these accusers of mine, who have for so long filled your ears with the convenient charges against philosophers?

4. Who would be able in a short time to free you from prejudices that have grown so great?

5. Shall we not examine each separate point of the indictment of my other accusers? For I have made a sufficient defense to the first attacks.

6. Does Meletus think it a light matter to bring men to trial, or does he really regard me as a corrupter of the young?

7. I know not why he should care about such matters at all.

C. Apology, §§ 8-10

1. Did you find that the artisans understood many fine things which you did not, or were you disappointed in this hope?

2. Do they not all claim to be the wisest of men in all respects on account of their skill in their own professions?

3. Would you prefer to be as you are, or to have their knowledge and their ignorance?

4. You do not imagine, do you, that I understand the things that I prove others do not know?

5. Does not the oracle seem to use the name "Socrates" merely as an example, to point out in this way that those alone are wise who know that they have but little true wisdom?

6. How can I find leisure to attend to my household duties, or to affairs of state, when I am so busy serving the god?

7. Do I not know that human wisdom is worth little or nothing, and that I must make this clear to all men?

D. Apology, §§ 13-14

1. Do you not know that it is better to live among honest men than among knaves? Or is this question too difficult for you to answer?

2. Surely no one desires to be injured rather than aided by his neighbors, does he, Meletus?

3. Have you all reached such depths of ignorance that you do not know that you are always in danger of being harmed by evil men?

4. Do you say that I corrupt the young by teaching them to believe in strange divinities rather than in the gods of the state?

5. Can you ask whether I believe that the sun and the moon are gods?

6. You don't think you are accusing Anaxagoras, do you? For he claimed that the sun was a stone and the moon made of earth.

7. Do you really think that I care not a whit about these matters? Then you do not understand what manner of man I am.

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